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MOHAMMEDANISM.

UNITED MISSION STUDY.

Text Book—"The Light of the World," by Speer.

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MOHAMMEDANISM is a study for experts. To estimate the teachings of Islam, to interpret the Koran, to comprehend the traditions, to master the problems of controversy — these are tasks for specialists and Arabic scholars. But humble students, like ourselves, may study the findings of these specialists and become somewhat familiar with the chief features of this religion. One of the important duties of the church today is to study this faith in relation to Christianity.

Mohammedanism is Christianity's only rival. It is the youngest of all world religions. It claims to be superior to the religion of Jesus Christ. It claims to supersede Christianity and all other faiths. Its plan of campaign is world-wide. It looks toward the ultimate conquest of every people.

From the time that four individuals believed and accepted this new faith it has never ceased to spread. Historically it sprang from Mohammed, who is the central fact and figure, who formulated a creed which should link his name perpetually, with that of the eternal God.

THE FOUNDER OF MOHAMMEDANISM

"Of Hagar's son, Ishmael, the prophecy was uttered, 'He will be a wild man, his hand will be against every man and every man's hand against him.' This was the prediction made to the Egyptian hand-maid of Sarah from whose son has sprung the Arab nation out of which rose Mohammedanism."

Ishmael's greatest son, Mohammed, was born in 570 A.D. His early life was spent in caring for sheep and goats, though he belonged to a prominent family. It is quite possible that these years of his life left a deep imprint upon his mind. Alone with his flocks in valley or on hillside, brooding deep over hidden mysteries, he was led to see in the forces of nature about him the work of a great Creator.

When Mohammed was twenty-five years old he married a rich widow, fifteen years his senior. When forty years old while meditating in a cave at Hira, Mohammed claimed to have received a call to become a prophet of God. At

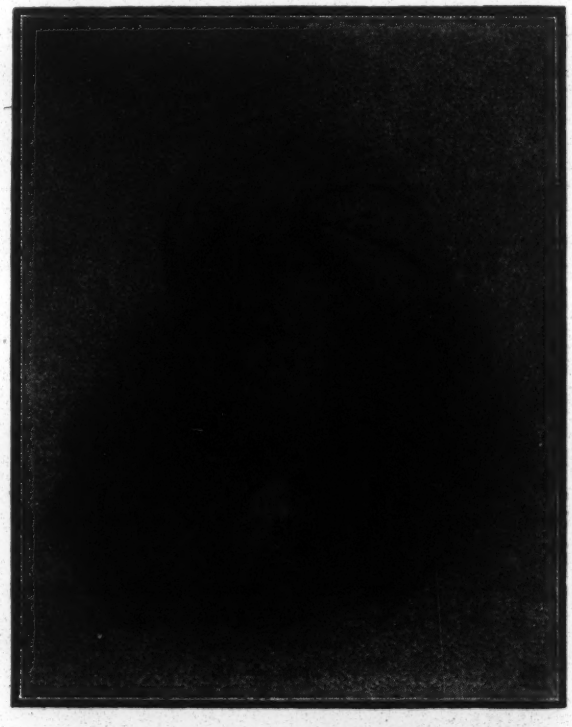
first he shrank from this, but Hadijah with wifely devotion urged him to go forward and proclaim his new faith. She believed with all her heart. Then Abu Bekr, his friend and successor, believed, and then his two adopted children. Here was the beginning of a movement that ere long numbered its adherents by the million.

The revelation that Mohammed received was condensed into his creed. "There is no God but God and Mohammed is the prophet of God." As his following increased he grew more courageous and began to denounce the worship of sun, moon, stars and the 360 images that stood in the Kaaba at Mecca. Persecution arose and Mohammed was forced to flee to Medina. This flight, called the Hegira, 622 A.D., marks the beginning of the Mohammedan era.

Changes come now in the life of Mohammed. He who has been a voice crying in the wilderness, a preacher and a warner, now becomes a statesman and warrior. In a short time Mohammed began hostilities against the people of Mecca and with greatly inferior forces, conquered. Feeling the growing power within himself, he planned expeditions on neighboring tribes and from that time forth his hands were continually stained with blood.

Another change of far greater import is in the domestic life. Up until this time there seems to have been a happy home life where one man and one woman lived together in trustful loving companionship. Hadijah died, and Mohammed following the custom of many of his neighbors began a polygamous life. The first year he contracted two marriages. Then he gave out a revelation from God permitting a man to have four wives. How different his life might have been had Hadijah lived. It is safe to say that he would hardly have dared to have had any such revelation during her lifetime. Had she been spared, Mohammed might never have had this horrible blot on his character, and millions on millions of women might have been spared the heart-aches and heart-breaks that have followed in the train of this monstrous iniquity of polygamy.

Lax as was the law which Mohammed gave, he found it too narrow for him and he broke it by taking eleven wives and two concubines. For this he had a special revelation. Whenever he broke any law he invoked a new revelation from God to sanction his frailty.



MOHAMMED ALI, THE FOUNDER OF MOHAMMEDANISM.

The power of Mohammed never waned. With wonderful self-assurance he started out to conquer the world. He sent out letters to foreign kings and princes inviting them to embrace the religion of Islam. He made conquests and subdued tribes. All who accepted the faith were received with great kindness into the ever widening brotherhood.

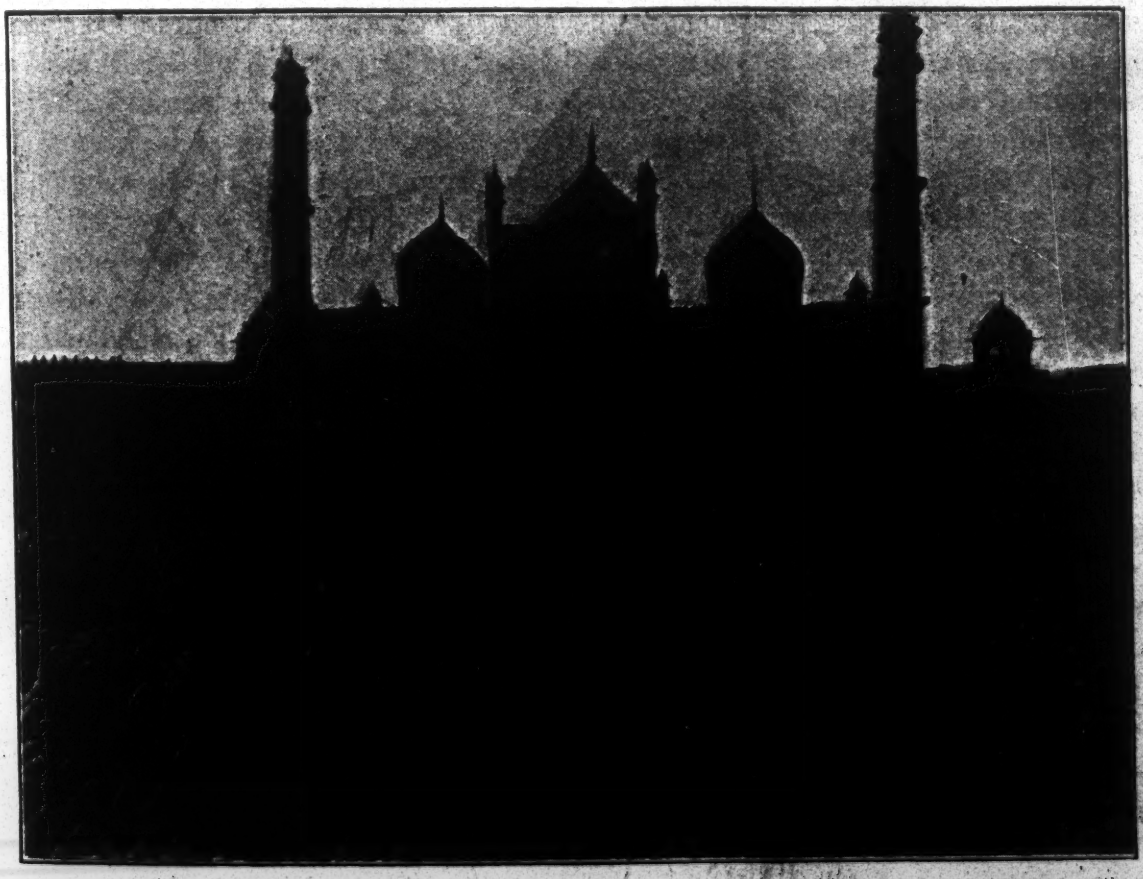
Those who refused allegiance were cruelly slain and the women and children sold into slavery. The booty was divided between the prophet and his followers and never was he left without disciples who were willing to risk all for the faith of Mohammed and the prizes to be won. At the age of 62 the warrior-prophet died but he had left his spirit in the very heart of his nation.

CHARACTER AND INFLUENCE OF MOHAMMED

The character of Mohammed is the problem of centuries and many have been the conjectures as to his motives and designs. Was he an imposter, a fanatic or an honest man—a very prophet of God? One-seventh of the human race has a very definite answer to give. By them he is adored. His name is reverenced. It is heard from the lips of the lisping infant; it is heard from the lips of the aged and dying; it is heard in the street and market place; it is heard in the home and in the mosque. It is literally to them the name that is above every name. They believe that Mohammed has given to the world its ultimate religion.

The earlier biographers represented Mohammed as thoroughly human and liable to error but the later writers make him sinless and almost divine. We have Mohammedan literature only from which to study the life of the prophet. We accept this history as authentic but we draw conclusions very different from those of the Mohammedans.

Mohammed arose at a time when the Christian church was torn with dissensions and corrupted in doctrine and life. What Mohammed saw and knew of



MULTITUDE OF WORSHIPERS, 4,000 IN NUMBER, AT THE MOHAMMEDAN MOSQUE, DELHI, INDIA. (NO WOMEN IN THIS PLACE OF PRAYER.)

Christianity led him to believe that the Christians worshipped God, Jesus, Mary and numberless saints. He had gained from Judaism which exerted quite an influence in Arabia at that day a strong monotheism—belief in one God. When he saw Christians bowing before images and pagan idolators worshipping at their shrines, he was led to protest. It is quite possible that Mohammed was at first, a sincere seeker after truth. Actuated by lofty motives, he set forth to win the world back to the one God. Inadequate as was his conception of God it was higher than any known by the people among whom he lived. That Mohammed taught many truths no one will deny. His critics are generous enough to credit him with honesty of purpose and sincerity in his belief in a prophetic call, at the beginning of his career.

With access of power there was a fatal lowering of his aims. Whatever sin the prophet desired to commit was sin no longer. If at first he was sincere in believing himself to be the mouthpiece of God, there can be no doubt but that in his later life he was conscious of deceiving the people. His thirst for power and for the spoils of conquest was unlimited. Everyone who seemed to stand in his way was cruelly slain. When he fancied a woman, nothing could prevent him from taking her. It was considered lawful to marry a captive woman whose relatives had been killed in battle but not for three months. Mohammed fancied a Jewess whose relatives had been slain. He waited but three days and then took her for his wife. It was not lawful to marry the wife of an adopted son but Mohammed falling desperately in love with his adopted son's wife, prevailed upon him to divorce her and he married her immediately. In defence of this these words occur in the Koran: "But when Zeid had determined .... to divorce her *we* joined her in marriage to thee .... No crime is to be charged on the prophet."

Notwithstanding the defects in the character and teaching of Mohammed he was a man of wonderful power. He had the genius to command and from superiors as well as inferiors he expected obedience. His intense fiery nature aroused multitudes. "Arabs from every sandy plain flocked to his standard attracted in part by the hope of plunder and excited by the prophet's words to fanaticism." His strong personality was so impressed upon his followers that many of them outdid their master in intensity of zeal for the extension of his kingdom.

THE HOLY BOOKS OF ISLAM

"The people of the Book" was one of the names Mohammed applied to Christians. The reproach of the Church today is, that her members so little deserve the name. Devotion to a book, is one of the strong elements in the religion of Islam. The Moslems believe that there were 104 sacred books sent down from heaven, to different prophets. Most of these have been lost. There remain the Pentateuch, the Psalms, the Gospel and lastly the Koran which supersedes and abrogates all that were before.

The Koran is held to be the great miracle of the ages. The Moslems believe that it was uncreated and existed from all eternity. It rested on a great table in heaven and was brought down as needed, from time to time by Gabriel and given to Mohammed. The Koran is made up of a series of utterances in the form of revelations from God spoken in the first person plural. Mohammed had great genius which led him to appropriate and adapt large portions of the

Old and New Testaments, the current legends of his country, the fables of the Persian magi and the extensive oral and written traditions of the Jews. Almost all the Bible narratives are incorrect. When this is pointed out to the Moslem he says, "Ah, but your book has been changed. Ours is the eternal uncreated book sent down from heaven."

Unlike the Bible which comes from the pens of many inspired men in many ages, the Koran is the product of one mind. Mohammed's maxims and sayings were diligently recorded by his disciples on bones or palm leaves and were thrown into a chest kept by one of his wives. After his death Abu Bekr, his successor, collected and published these sayings which make up the Koran. It is a little smaller than the New Testament and contains 114 chapters which bear such names as The Cow, The Poets, Thunder, The Fig, The Afternoon, Those who tear forth, Congealed Blood, Divorce, Mohammed.

The Koran is written in poetical form which is very charming to the Oriental ear. There are some lofty truths expressed in sublime language. However, it is full of historical errors, fables and gross superstitions. It encourages and perpetuates slavery, seclusion of women, polygamy and divorce. Without a commentary the Koran is unintelligible to even an educated Mohammedan.

For a long time the Koran was not translated into other languages. In later years the Moslems themselves have put the Koran into several different tongues. These copies are interlinear and are therefore very expensive and beyond the reach of the masses. To three-fourths of the Moslems of the world, who do not know the Arabic language, the Koran is a sealed book. The men who become religious leaders must commit the whole Koran and be able to write it from memory.

There are other books of tradition, which are almost as important as the Koran.

DOCTRINES AND WORSHIP OF ISLAM

"The central merit of Mohammedanism was its uncompromising assertion of the unity and sovereignty of God." The Moslem idea of God is far from a correct one. God is a creator, a great absolute monarch. There are ninety-nine names of God. He is called The Merciful, The Compassionate, The Maker, The Proud, The Wise, The Just, The Majestic, The Harmful, The Subtle, etc. It is the custom of many pious Moslems to employ in their devotions, a rosary of ninety-nine beads to represent these names.

God our Father and the God of Love revealed in the Christian Scriptures are totally foreign to the Moslem mind.

The Moslems believe in a bewildering number of angels and genii or evil spirits. The resurrection is taught. Hell is vividly portrayed as the abode of all who refuse to accept Islam. The judgment is awful in the terrors pictured for the unbeliever.

Paradise is the most important doctrine. It is the hope and joy of the pious Moslem. It is for paradise that he risks his life. It is for paradise that he rushes into battle. It is the hope of paradise that enables him to meet death triumphantly. And what is this paradise? In the words of the Koran, "A garden of delight with couches and covers and a cup of flowing wine, their brows ache not for it nor fails the sense; theirs shall be the Houris .... ever virgins." According to Al Ghazzali, the theologian, Mohammed said, "The believer in Paradise will marry 500 houris,

4,000 virgins and 8,000 divorced women."

Another important dogma of Islam is predestination. They believe that God has willed, predestined and predetermined every good and evil act of the individual. In explanation of this one Moslem writer says, "Should any ask why God willeth and produceth evil, we can only reply that He may have wise ends in view which we cannot comprehend."

There are five duties in the worship of Islam. The recital of the creed is first and foremost. In fact, the repeating of the creed is all that is necessary to transform an infidel into a Moslem. A thorough conversion, however, requires: 1. That it be repeated aloud at least once in a life-time, and the oftener the better. 2. That the meaning of it be fully understood. 3. That it shall be believed by the heart. 4. That it shall be professed until death. 5. That it shall be recited correctly. 6. That it shall be always professed and declared without hesitation.

The five stated periods of prayer, before sunrise, when noon is past, between noon and sunset, a few minutes after sunset and between sunset and midnight, occupy a large part of the time of the pious Moslems. A necessary preliminary to acceptable prayer is legal purification. Unless this is done in exactly the right way the whole prayer is of no value.

The third duty is fasting. The great thirty-day fast is called Ramazon. Neither food nor water is taken from the early morning when one can distinguish between a white and black thread until the sun drops behind the horizon. For the upper classes who do little or no work, the fast, though an inconvenience, is no hardship. The day is spent in sleep and rest. When the cannon announces sunset the feasting begins. The whole night is full of revelry. When daybreak comes the feasting ceases and the weary banqueters seek their couches for another long sleep.

To the peasant and common working people this fast brings great hardship. Ramazon sometimes falls in summer time and the faithful Moslem will not even drink a drop of water all day, though his work may keep him in the hot sun the most of the time. What spirit of devotion is this that leads men and women to make such heroic sacrifice? Surely such people are worth winning to the Cross of our Christ!

Almsgiving is another of the practical duties of the Moslem. A certain percentage of his income is required. "Two and one-half per cent is the common percentage required, but of the produce of the land naturally watered one-tenth is due." This duty is much evaded. Human nature must be much the same among Moslems as among twentieth century Christians.

The Hajj or pilgrimage to Mecca is the most meritorious service which the Moslem can perform. It is a duty laid upon all able-bodied Mohammedans. Comparatively few ever succeed in performing this duty. The one who makes the journey to Mecca is highly honored in the community on his return. With great pride he shows his * certificate signed by the dignitaries of Mecca, which states that he has made the pilgrimage and performed all the ceremonies and duties. "This certificate is as good as a passport to Paradise." The pilgrim, therefore has much merit laid up which gives him the liberty to sin. The Arabs have a proverbial saying,

* See Frontispiece.

"If a man has been to Mecca once, well and good; if twice have an eye on him; if three times have nothing to do with him, he has become so holy he is dangerous," that is, he has laid up such a stock of merit that he can commit any amount of sin with impunity.

Friday is the holy day of the Moslems. On this day they go to the mosque for prayers. Travelers often note the simplicity of the service and the apparent reverence of the worshippers. In their praises of the Moslem worship they fail to mention that *there are no women in the place of prayer.* Women *may* pray but they seldom do. The rules and regulations regarding purification make it hard for them to join in the service. *There is but one mosque in Cairo where women pray.* And these travelers if they could understand the words uttered might hear this suppliant praying thus for the Christians: "God, make their wives widows, and their children orphans and give their possession to be a possession of the followers of Islam. Amen."

ELEMENTS OF STRENGTH AND WEAKNESS

The religion of Islam has much truth in it and many strong points. Some of the elements of strength which have led to the extension of Mohammed's kingdom may be enumerated: 1. Belief in one God. 2. Devotion to their holy book, the Koran, which is used as a text book in schools. 3. Great reverence shown for their prophet. 4. The short simple creed recited diligently and constantly. 5. Prayer emphasized. 6. Alcoholic drinks prohibited. 7. Strong conviction that Islam will conquer the world. 8. A "Layman's Movement" that makes every Moslem trader a witness for his faith.

Some of the weaknesses may be summarized also: 1. Low idea of God—a barren monotheism. 2. A holy book that contains more error than truth. 3. An imperfect, sinful, lustful prophet. 4. Prayers generally an empty form. 5. Sin but a breaking of Mohammedan law. 6. No repentance. 7. No atonement. 8. Intolerance. 9. Blind fatalism. 10. Absence of truthfulness. 11. Whole scheme of life here and hereafter a life of lust. 12. Slavery endorsed. 13. Polygamy and divorce.

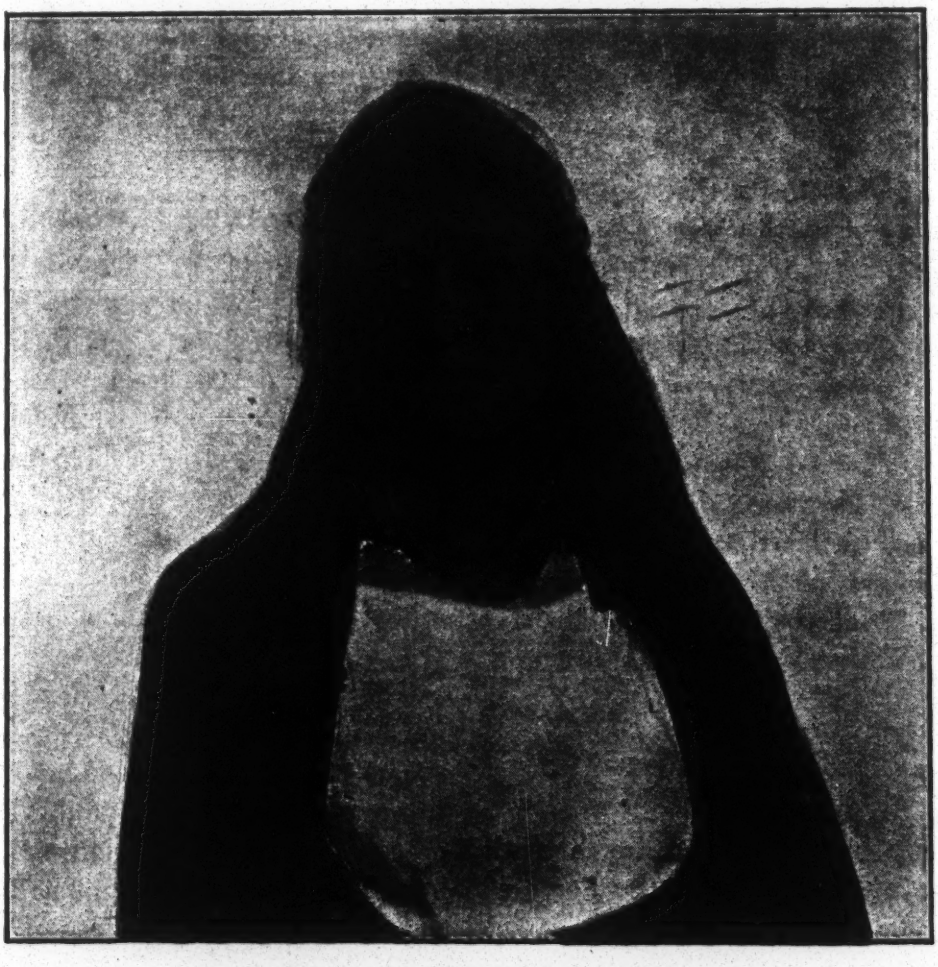
STATUS OF WOMEN

Christian mother, when you think how glad and happy you were when you first held your darling baby girl in your arms, does it not break your heart to think that one hundred million Mohammedan mothers are weeping today over the disappointment of a *baby girl?* Do you not pity this little girl who is unwelcome at birth, untaught in childhood, unloved in wifehood, unhonored in motherhood, unmourned at death?

The supreme wrong comes in her marriage relations. At a very early age she is robbed of girlhood and plunged into matrimony. No doubt there are occasional happy marriages among Moslems, but the rule is there is no happiness in such relationships.

There was never a baser system invented than that of polygamy unless it was divorce. Those two words, polygamy and divorce, have more unhappiness wrapped up in them than any two words in any language. Think of a wife, seeing her husband, some day, bring in another wife to share her lot. Does any one doubt that there is extreme unhappiness under their roof? Fierce jealousy, intrigue and lust reign there. The Prophet said, "Take in marriage of such women as please you, two or three or

four and not more." "Polygamy with the barbarous institution of servile concubinage is the worm at the root of Islam—the secret of its decadence." Children born to slave mothers are legal heirs. The family life is poisoned; children growing up in such atmosphere unshielded from the filthy conversation of evil minded people have the moral senses blunted, and they grow up to perpetuate these monstrous evils.

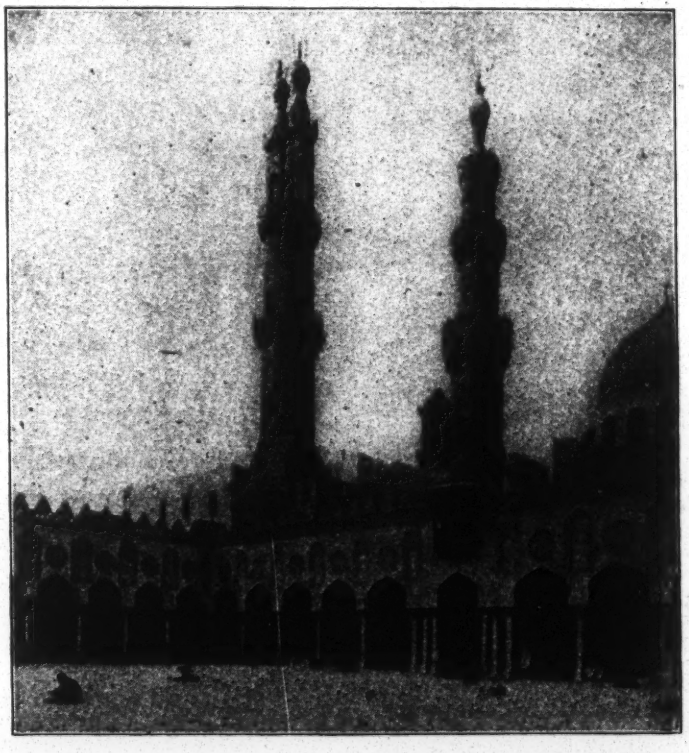


OUR MOSLEM SISTER, YOUNG AND SAD.

See this Mohammedan husband again. He is annoyed over some trifle and he beats his wife cruelly. Not without authority does he do this for his Koran says, "But those (wives) whose perverseness ye shall be apprehensive of, rebuke; and remove them into separate apartments and *chastise* them." Look once more at this husband. He is in an angry passion. He says to his wife, "I divorce thee by the triple (irrevocable) divorce. He never promised to love and cherish and protect her until death would them part. No, his Prophet said, "If they (the Moslem men) resolve on a divorce, God is he who heareth and knoweth. .... Ye may divorce your wives twice and then either retain them with humanity or dismiss them with kindness. But if the husband divorce her a third time, she shall not be lawful for him again *until she marry another husband.* But if he also divorce her it shall be no crime in them if they return to each other."

Mohammedan people are beginning to see the shame of this practice. A Mos-

lem writer, in a recent Cairo paper said that while divorce was permitted as a warning and example if a woman went astray, "we have taken it to us as a weapon against the weaker sex and by it degraded her." This Mohammedan gentleman concludes his criticism of divorce by saying, "Go then with your lord to the court of the religious law, and look at the Moslem wives who have been divorced by their husbands; you will see their pale cheeks, their eyes all swollen with tears; you will see them standing with their children 'round them crying with hunger and fatigue. And think of all they suffer from the underlings of the courts and the unprincipled agents before ever they reach the judges. All this is the effect of divorce."



GREAT UNIVERSITY AL AZHAR, CAIRO, EGYPT.

From this Moslem system, unalterable and incurable, result moral chaos and darkness, sin and disease, suffering and sorrow.

One great obstacle in the work among Mohammedans is that they have no real sense of sin. Many illustrations of this might be given. One from a missionary in North Africa will suffice. He says, "The Mohammedan religion is so easy that it just suits the sinful human heart that wants a religion and yet wishes to continue in its sin. A man may do all he likes and yet be sure of Paradise if he die a believer—in Mohammed , of course. A man told me a while ago after I had been talking with him, 'Because I am a Mohammedan I can steal or lie or kill or do highway robbery or live an impure life or any other sin I like but at the last I shall receive the mercy of God through the Prophet.' "

Attempts are being made here and there to reform Islam, but Islam cannot be reformed from within. It has no reforming element in it. Those who are most zealous for reformation are those whose lives have been touched in some way by Christian influence. What they need to be shown is the heinousness of

sin and the way of salvation through the Redeemer, the Lord Jesus Christ.

A UNITED PRESBYTERIAN PROBLEM

Our Church confronts no greater problem today than Mohammedanism. By a series of providences this is peculiarly a problem for United Presbyterians. In the days when our Church sought a field in India, the Punjab fell to our lot. Here in a land of Hinduism is to be found a large population of Moslems. When other workers were led by ways that they knew not into the land of Egypt, God was opening up a great opportunity for the Church there. When the Sudan was opened by Kitchener our mission was called to take up work on that frontier.

Has the Church understood how great her responsibilities are? Surely not. Surely, no one who has studied the problem has ever concluded that our Church is meeting the responsibilities God has laid upon her.

We have been accustomed to think of our work in India as a work among idolatrous Hindus only but Mohammedans make up 71 per cent * of the population in the Punjab.

Does any one think that our 87 missionaries and 465 Christian workers are a force sufficient to meet these tremendous needs? Egypt with her 10,000,000 Mohammedans is considered one of the most strategic points in the missionary world. "It is the key with which to open the door of Central Africa to Christianity." Here in the great University, Al-Azhar, in Cairo, ten thousand or more students are learning the Koran and the Traditions of Mohammed. Men from the whole Moslem world are there; from the East Indies and India, from Persia, Arabia and Turkey, from all North and Central Africa. After spending several years in this school the graduates go back to their homes to become *sheiks* or religious teachers, stronger Mohammedans than they were before they came.

Away in the far Sudan where Mohammedanism is steadily moving southward our *one* station at Kartoum and *one* at Doleib Hill stand to stem the tide of Moslem advance and to testify to the pagan Africans that Jesus Christ is the Son of God, the Saviour of mankind.

Is it not evident that God has placed us in strategetic places? The attention of the whole Christian world has been turned toward the points where our Church is at work. The World's Missionary Conference at Edinburgh, in 1910 expressed the conviction that without minimizing the importance of advance elsewhere the Continent of Africa is the region upon which our present efforts must be chiefly concentrated to meet the advance of Islam.

The General Conference on Missions to Moslems at Lucknow, India, in 1911 emphasized this need and expressed the desire that missionary boards might co-operate to provide a strong chain of mission stations across Africa at those points where Moslem advance is most active.

It is the conviction of those who have studied the question deeply that Mohammedanism is the greatest barrier to the progress of Christianity in Central Africa. "The adoption of the faith of Islam by the pagan people is in no sense whatever a stepping stone towards or a preparation for Christianity but exactly the reverse."

Sister! What do you think the United Presbyterian Church ought to do? Shall we continue to boast that we give more per capita to Foreign Missions than any other denomination and be content with that? Shall we continue to pray half-

* See "Far North in India."

heartedly, occasionally, for the salvation of these people? God pity us if we think we have done our full duty! God arouse us from our indifference! The need of the Moslem world is tremendous. To the women of the Church especially comes a call from the *millions* of *helpless, down-trodden, abused, wretched, ignorant, veiled women,* who stretch out pleading hands for help!

Since our Church is in these crucial locations she should *study the Mohammedan problem carefully* and seek to know the conditions and needs of these fields.

The Church should enlarge the work. Mohammedan people cannot be reached as other peoples often are. It has been found that the "by-products" of Christianity attract them. Schools and hospitals are the most effectual means of breaking down prejudice and establishing confidence. Glance over our reports and notice that many pupils in our schools and patients in our hospitals are Moslems. These agencies ought to be multiplied many fold. This present time is most opportune for opening girls' schools. Moslem men are seeking education for wives and daughters. If we fail to undertake this work on a much larger scale, others will do it. Already several Moslem schools for girls in Cairo are being pushed. They are taught by educated Moslem women who are succeeding well. We want to use *our* schools as a means for winning Moslem girls to Christ.

Special evangelists are needed for this work. Many of the opportunities created by medical and school work are lost because there is no one to follow up those who have heard of the Saviour. They go back to their homes and without further instruction they lose all interest in the story that at first seemed so marvelously sweet to them. A great number of special evangelistic workers need to be set apart to follow up the school and medical work, to visit, teach and instruct those who would know Jesus.

Specialists are needed to prepare literature suitable for girls and women. Moslem girls on whom love and care and labor have been expended in the Mission schools go back to their homes and fall into a state of indifference chiefly because they have nothing to read. A large field is open to the woman who can put into the hands of Mohammedan girls, wholesome, helpful, attractive reading.

The question arises: Who can take up these lines of work? It must be evident to all that people of experience and special training are needed. The older workers should be given this work to do while the newer ones should fill their places.

Many more missionaries are needed and needed *now*. There is not a city or town in Egypt that is not open to a Christian school.

It may be that at your fireside and mine there are boys and girls whom God intends to be evangelists to Islam but who have not yet heard the call. He intends that we shall present the needs of Islam to the minds of young people and by His Spirit many will be called to pay the great debt Christendom owes to Islam. Lives, the very choicest, intellectual gifts the most splendid, will be required for this stupendous work. May this study prove a very call of God to some young women, to go and help the "sore pressed toilers and fighters at the front where the Crescent still defies the Cross."

If this task of evangelizing the Mohammedans were human, we might as well give up the struggle now. There

would be absolutely no hope of success. But the Omnipotent God of Love is with us; the all-conquering Christ has bidden us go, and give His message. We cannot fail. Ultimate success is sure.

The fruits of mission work among Moslems have been small. God would have us see that it is not by might, nor by power, nor by money, nor by great intellectual gifts that Mohammedans are to be won, but by His Spirit. While there are never large numbers of converts, there are many splendid men and women here and there who, at great sacrifice, have taken up the Cross of Christ.

Multitudes of Mohammedans today, in all lands, are reading, talking, thinking about the Christian religion. If only there were workers enough to instruct them, in the way of life more perfectly, a great harvest might be looked for.

This leads us to think of the supreme method of winning the Moslem World.. It is the method prescribed by our Lord Himself. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

In the Edinburgh Conference Report occur these words, "The neglect of prayer by the Church at home, means defeat at the front of battle."

"When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the kingdom of God come with power."

May the women of our Church be stirred to feel the need of this earnest supplication and with one voice cry unto God, "O, that Ishmael might live before Thee."

REFERENCE BOOKS

The Light of the World.—Speer.

The American Mission in Egypt.—Andrew Watson.

The Nearer and Farther East.—Zwemer and Brown.

Our Moslem Sisters.—Annie Van Somer.

Egypt and the Christian Crusade.—Charles R. Watson.

In the Valley of the Nile.—Charles R. Watson.

The Moslem World.—Zwemer.

QUESTIONS

1. Why is the life of Mohammed unfit to be the ideal of any person?

2. Compare the Moslem means of salvation with the Christian?

3. Why is the faith of Islam inadequate to meet the needs of the human heart?

4. Why did Islam succeed against paganism?

5. What relation between the status of woman and the status of a given country?

6. What things do you think you would miss most in being brought up in a polygamous *house?*

7. What has the Moslem world to gain socially by exchanging Mohammed for Christ?

8. What would be your vision of life if you were kept in a hareem and had no literature to read?

9. "Lord, what wilt Thou have me to do," to save 100,000,000 Mohammedan women?

THE MECCA CERTIFICATE.

* FROM THE MISSIONARY REVIEW OF THE WORLD,

JANUARY, 1897. (SEE FRONTISPIECE.)

THE following is a description by Dr. H. H. Jessup, of Syria, of the certifiicate given to Mohammedan Pilgrims to Mecca:

The copy of this certificate, from which our frontispiece for this month is reproduced, was given by an aged Mohammedan pilgrim in the Beirut quarantine to a physician who had attended him in sickness in 1893. It is a duplicate copy which he had, and which had never been signed by the sheiks of Mecca or by the Shereef of Mecca. This certificate is especially interesting in the inside view which it gives of the character and tenets of the Mohammedan religion.

PLATE I.

The Arabic verse at the top of the page is from the Koran "Sura el Bukr" or "The Cow"— (Chap. I:198):

"And when ye go in procession from Mt. Arafat, remember God near (El Mashaar el Haram) the holy monument."

The words at the bottom of the certificate read as follows:

"Praise to God who has granted us the privilege of the Holy House, and the well of Zemzem, and the Mukano (station of Abraham) and the station of the Prophet, may Allah pray for (or bless) him and grant him peace! . . . After this preface we testify that the Hajj . . . has performed the holy pilgrimage at the lawful time according to the holy law and continued clad in pilgrim garb. Ihram, persevering and praying upon (by the intercession of) the Prophet, may the Lord bless him and grant him peace!; until he entered Mecca and entered the House of the Haram by the gate of Es Salam, and went around the (Kaaba) Haj going and advancing, and went to Mount Arafat, on the west side, and joined the "rush" to Muzdalifa, and gathered the stones, and spent the night in it (Mina) until dawn and went to Mina and threw the seven stones at the pillar (Cairu) of Akaba; then returned to Mecca and performed the Towaf of the visit; then returned to Mina and remained there the appointed days, and hurled stones at the three Cairus (Jemeat) and completed the Haj and the 'Omra. Our standing or witness to this was on the —— day of the year 130— and I call God to witness to this, and He is best of witnesses."

Then follow places for the names of four witnesses.

At the upper right-hand corner of this page is the representation of the Mosque of Muzdalifa and tents of the pilgrims; to the left of this the Mosque of Nimr near Mount Arafat and below it the Mahmals of Syria and Egypt, *i. e.*, palanquins carried on camels, surmounted by flags.

To the right is *Mount Arafat,* a sacred mountain about 12 miles northeast of Mecca, which, in Moslem tradition, is said to be the place where Adam and Eve met after the fall. They were in the Celestial Paradise in the skies, when one day, while walking too near the border, they stumbled and fell over the edge, so tumbling down into this world. This is the Moslem idea of the "Fall." Adam landed in Ceylon and Eve at Jeddah on the Red Sea. He was 200 years searching for his wife; but at length he set out westward, stepping sixty leagues at a step, and wherever his foot touched the ground, a city sprang up, until at length he met Eve at this mountain, "Arafathoo, she recognized him," hence the name of this mountain. At the foot of this mountain, the Mohammedans be-

* NOTE—For the special privilege of reproducing "The Mecca Certificate," and publishing the explanation of the same in this issue, we are indebted to the editor of the Missionary Review of the World. With the aid of a reading glass, our readers may follow the full description represented in our frontispiece.—Eds.

lieve that Abraham offered a ram in sacrifice instead of his son Ishmael (who, according to the Koran, was the favored son instead of Isaac). Here every year each pilgrim offers a sheep as a commemorative sacrifice. The Bedawin Arabs from Arabia come together in thousands at this time, bringing their vast flocks of sheep, which are sold to the pilgrims. each one of whom, if able, is to buy and sacrifice a sheep. Formerly the offal of these thousands of slaughtered animals poisoned the air and produced pestilence. The governor of Mecca now has great trenches dug to receive this offal. In 1893, when 100,000 pilgrims visited Mecca, and 50,000 died of cholera, these trenches were filled with the dead bodies of the pilgrims. Hundreds dropped dead along the road from Mecca to Arafat, and while writhing in the contortions and agonies of the cholera convulsions, no medical aid was asked or provided. The devout pilgrims only said "Niyalhoo," "happy man—he has died at Mecca."

The three pillars of Mina, which are also represented here, are ancient pagan shrines. At each one every pilgrim must hurl seven stones at the devil.

Near this is pictured the Mesjed or Mosque of Taif, the altar of Ishmael, the Dome of Abd-el Kader in Baghdad, and at the extereme right the Dome of "Our Lord" Hassein al Kerbela, where thousands of corpses of deceased Persians are brought yearly to be buried. It is northwest of Baghdad and lies in Turkish territory.

Then we notice the birthplace of Mohammed, of Ali ibu Abi Talib, of Abu Bekr, and Fatimeh, and the Tomb of Amina and Khadijah; also two bell-shaped hills, Jebel Thowr and Jebel Noor.

PLATE II.

At the top of this page is a verse from the Koran (Sura III: verse 90).

"Verily, the first house appointed unto men to worship in was that which was in Becca [Mecca] blessed and a direction to all creatures."

This page contains the quadrangular court of the Mecca Haram, within which is the circular colonnade, enclosing the *Kaaba* or *Beit Allah,* the House of God. This Kaaba was, in the days of Pre-Islamic paganism, a pagan temple, and was adopted by Mohammed as a sacred shrine, out of defence to the time-honored superstitious reverence of the Arabian people, especially the citizens of Mecca. According to Burckhardt, its sides are 18 paces by 14, its height from 35 to 40 feet. It is covered yearly with Kiswet or vail of black brocade, adorned with a broad band embroidered with golden inscriptions from the Koran; it has also a richer curtain for the door.

The old Kiswet is removed on the 25th day of the month before the pilgrimage, cut up into small pieces, and sold to the pilgrims for charms.

At the southeast corner of the court is the famous *Black Stone,* or Hajr el Asswad, a meteoric stone set in the wall, about a span long, which is reverently kissed by every pilgrim seven times, as he makes the seven-fold circuit of the Kaaba. The Moslems claim that this stone was given by Gabriel to Abraham. It is no doubt a meteorite, which fell from the skies in ancient days, and was regarded as divine, as was the "image which fell down from Jupiter" (Acts 19:35). Mohammed, as a concession to the Pagan superstition of the Meccans confirmed the kissing of the Black Stone as a religious rite of Islam. The fiery Omar, when asked, why he kissed the stone, said, "Verily, I know that thou art a stone; thou doest no good or harm

in the world, and if it was not that I saw the prophet kiss thee, I would not kiss thee''—(Mishkat ul Masabih, Book XI: ch. IV. pt III.) Modern intelligent Mohammedans, when asked why they kiss the stone, reply, ''God knows, we do not.''

Below the representation of the Kaaba is depicted the famous station of Abraham, a stone 20 inches long by 15 inches wide. It is in the shape of a basin, and is buried in the earth. The name of Abraham is connected with it from the tradition that he first built the Kaaba.

Below this may be noticed the famous ''Beer Zemzem,'' Well of Zemzem, or Well of Hagar, which is claimed to be the water which Hagar saw, when Ishmael was dying of thirst. The Moslems ascribe miraculous virtues to its tepid waters, and the manufacture of bottles or jars for carrying the water to distant countries has developed into quite a trade. The curb of the deep well is on a level with the pavement, and as the vast procession of pilgrims comes to the spot, the keepers of the well draw up a bucket, the pilgrim drinks a little, and the rest is poured over his body, and runs back into the well. One can imagine the state of this water when ten or twenty thousand pilgrims have been washed in it! Prof. Hankin, of London, analyzed the water and published the result in the British Medical Journal of June, 1894, as follows:

Total solids in a gallon	259.
Chlorine	51.24
Free ammonia parts per million	0.93
Albuminoid ammonia	.45

Prof. Hankin says that this water ''contains an amount of solids greater than that in any well water used for potable purposes.''

Even when cholera is raging, the same use of this well is continued; no wonder that it becomes the means of conveying and increasing the cholera germs among the unfortunate pilgrims so that the European governments have urged the Sultan to enforce a reform, cleanse this water and protect the lives of the pilgrims.

Around the circle are the praying places of the Malikis, the Hanafys, the Hanbalys and the Shafi-is, the four great sects of Islam.

Around the quadrangle are 20 gates, such as Bab-su-Nebi, Gate of the Prophet, Gate of Abraham, of Peace, of Abbas, of the Mare, the Mule, Safa,* of Farewell, of Wisdom, etc., etc.,— besides various shrines.

PLATE III.

On the third page are represented the Holy Places of *El Medizet,* the tomb of Mohammed.

The Koranic passage at the top reads as follows:

''Said the prophet, may God bless him and grant him peace! Who visits my tomb, has my intercession.''

The large dome in the upper left-hand corner is the tomb of Mohammed. Around the page are drawn the mosque of Fatimeh, mosque of the Strength of Islam, the mosques of Hamzeh, Abu Bekr, Ali and Silman, the tomb of Othman, and various other shrines.

PLATE IV.

This page contains the Holy Shrines of Jerusalem. The Haram-es-Sherif, or the quadrangular area once occupied by the temple of Solomon, occupies the centre of the page. The verse of the Koran at the top is from Sura XVII.:

*The Hills of Safa and Merwah, a short distance outside of the Heram, beyond the Bab Safa, are two hills, Sata and Merwah, on the top of which in Pre-Islamic days stood two stone idols, worshipped by the Pagan Meccans. When they accepted Islam, it was on condition that these two sacred hill-tops continue to be visited as a part of the holy pilgrimage. So to this day, every Mohammedan pilgrim, however grave, learned and dignified, must run seven times from the top of Safa hill to the top of Narwah hill, as did the old pagan Arabs. When asked, why do you do this? they reply, "Allah knows, we do not." This is another instance of the adoption and adaption by Mohammed of the superstitions of paganism in order to win the Meccans to his cause.

"Praise be unto Him who transported His servant (Mohammed) by night from the sacred temple (of Mecca) to the farther temple, the Mosque El Aksa (of Jerusalem)."

The Mosque commonly known as the Mosque of Omar, is here styled "Beit el Mukdas" or the Holy House. Under the dome in the black circle is the "Rock of God," or the "Suspended Stone." Every visitor to this Mosque is startled at finding within it, surrounded by the iron railing, an enormous naked rock. This was very probably the summit of Mount Moriah. Moslem traditions say that when Mohammed made the famous "Mi'raj" or midnight journey from Mecca to Jerusalem, and started to ascend to heaven, this rock followed him until he kicked it back with both feet, leaving the prints of his two feet in the rock, which has ever since remained suspended in the air! The two footprints of the prophet are pictured below the rock.

Below this are the Scales of "Mizan," in which all men's deeds are to be weighed at the last day, together with the shears which cut off the life of men. Men's good deeds are to be placed in one scale-pan and their evil deeds in the other. The good deeds are the Mohammedan good works, viz.: (1.) To repeat the Creed or Formula, "There is no God, but God, and Mohammed is His Apostle." (2.) To give alms to the poor. (3.) To pray five times a day. (4.) To keep the fast of Ramadan. (5.) To make the pilgrimage to Mecca. If one observes these outward rites, his good deeds will outweigh any possible evil deeds. The Arabs have a proverbial saying, "If a man has been to Mecca once, well and good; if twice, have an eye on him; if three times, have nothing to do with him, he has become so holy that he is dangerous." *i. e.*, he has laid up such a stock of religious merit that he can commit any amount of sin with impunity.

At the bottom of this fourth page of the Certificate is the great *Bridge of Siraat,* of vast length, the width of a hair and sharp as a razor, over which every mortal must walk barefooted. At the right of it is the pit of Jehenaam or hell, and to the left Jenneh or Paradise. A hazardous feat it is to make the journey, since on it depends one's eternal destiny.

Around this area are pictured the tombs of David, Solomon, Moses and Jacob, and in the right-hand upper corner is seen Jebel, Toor Sina, or Mount Sinai.

This Certificate is the Moslem's passport, as it were, to Paradise. It gives one in brief an epitome of Mohammedan faith and practice. Islam is a religion of works, of human merit. There is no way of salvation by a Redeemer. These 200,000,000 of Moslems sorely need to be taught the true way of life, even salvation by faith in Jesus Christ, their true Prophet, Priest and King.

FOREIGN MISSIONARY CORRESPONDENCE.

INDIA.

THE DELHI DURBAR

We are fortunate to have such a delightful account of this notable event, by Prof. H. R. Ferger, Gordon Mission College, Rawal Pindi, who was himself present at the Durbar and took the accompanying pictures.—Eds.

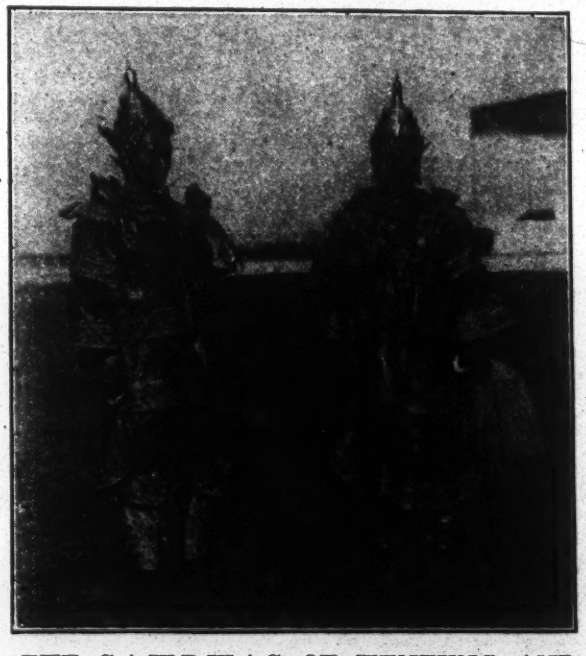
The Delhi Coronation Durbar of 1911, now gone down into history, was perhaps as magnificent a spectacle as the world has ever seen. The procession of ancient Rome in celebration of the home-coming of a victorious conqueror possibly came as near equalling it as anything ever has.

It was held in commemoration of the accession of George V to the throne as King of England and Emperor of India. Delhi is a fitting place for the ceremony, as it has a history extending from prehistoric periods, up through the Hindu kings, and culminating in the five great Moghul emperors. Many lasting monuments are left in and about Delhi, among them being two pillars of Asoka erected 350 B. C., the remains of seven walled cities, still well preserved, the beautiful palaces within the Fort; all breathing of the past.

The ceremonies, lasting over a week, started on the morning of the 7th, with the State Entry of the King and Queen. They marched along five miles of road to their camp, showing themselves to hundreds of thousands of people gathered to do them honor. The road was closely lined on both sides the entire distance with the 50,000 troops then in Delhi.

The King was mounted on a fine black charger, dressed as a field marshal, with the Viceroy and suite about him. He was so inconspicuous, that he was almost past before we realized that it was he. This was the experience of many others. Indeed many persons did not see him to recognize him at all. The Queen followed shortly after in a carriage, shaded by gold umbrellas, and received a great ovation.

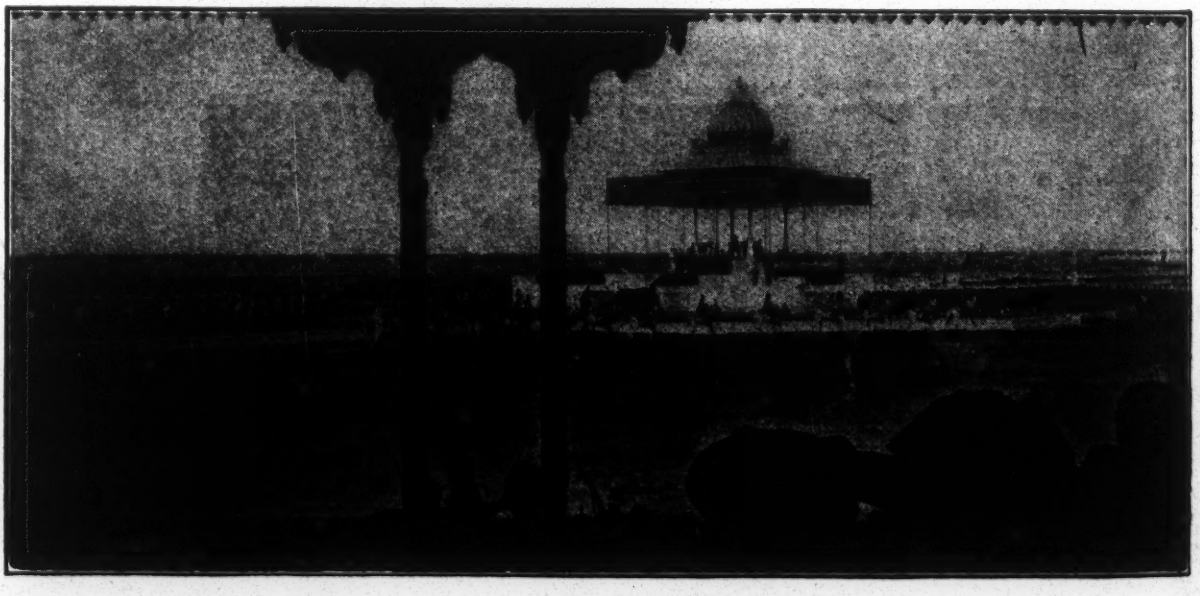
Then followed the procession of the ruling chiefs from all parts of India. There were 130 of them, all with their finest equipages. There were not the elephants, with their gold trappings and howrahs of the 1903 Durbar, but this was fully made up for by the fine horses, the gorgeousness of the carriages and the dresses of the chief. More often than



THE SAWBWAS OF KENTUNG AND YANGHWE, OF UPPER BURMA, IN THEIR ROBES AND HATS OF SOLID GOLD.

not, the entire carriage was covered with plates of solid silver, inlaid with gold in richest patterns and upholstered with the finest cloths embroidered with gold thread. For two hours did the procession pass, till our eyes became almost satiated with it all. Silver became as common as dirt and gold almost so. All colors — more than the rainbow ever dreamed of — followed each other in rapid and striking succession, pro-

THE QUEEN IN THE STATE ENTRY.



Courtesy of Prof. H. R. Ferger.

THE KING AND QUEEN (SILHOUETTED AGAINST THE SKY) IN THE PAVILION, AND THE ENTRY OF THE HERALDS. TAKEN FROM AMPHITHEATRE, WITH SPECTATORS' MOUND IN REAR.

SCENES FROM THE DELHI DURBAR.

ducing an effect that one can see only in the East, and there but seldom. Thus was the King attended.

The camps covered an area of about 25 square miles. This tract of ground a year ago was a wilderness. Now everything was order with the white tents neatly arranged in rows, interspersed with smooth lawns and beautiful flower beds. The camps of the chiefs were most picturesque with a riot of color by day and thousands of electric lights by night.

The second great day was the 12th, the day of the Durbar proper. Here the King received homage of the chiefs and other representatives of India, and made all, as usual, was made by the chiefs. Their gowns were of the richest materials and workmanship, with gold embroidery. In many cases, the cloth was entirely covered thus, so that nothing else showed. It was the ransom, not of one, but of many kings.

A few minutes before noon, the royal salute of 101 guns showed us that the King and Queen had arrived. They drove to the Durbar Shamiana with crimson and gold canopy, and with two solid silver and gilt thrones underneath. They wore their crowns and Coronation robes, with four pages of noble blood carrying each train. Here the chiefs

KING'S AUDIENCE CHAMBER, FORT DELHI.

several far-reaching proclamations and announcements. By the Amphitheatre and Spectators Mound, preparation was made for over 60,000 spectators, while inside were marshalled 20,000 soldiers. In the former sat the chiefs and other invited guests. This alone was worth going miles to see. The mass of color was almost bewildering. Ladies' hats and dresses, the scarlet uniforms, white hats and gold braid of the officers, turbans of hundreds of hues, and gowns of most beautiful textures. There were barristers in their white wigs, cocked hats and red gowns, and men in court dress of black velvet and knee trousers. Others had University gowns indicating various degrees. But the finest show of in turn did homage to their Emperor and Empress.

When this was finished, the King and Queen went in procession to the Pavilion, with the gold umbrellas of state held over them. Here the proclamation was read by the Herald, which granted various boons, including the appropriation of 50 lakhs (nearly two million dollars) towards popular education. A little later the King made the announcement which almost overshadowed the entire Durbar in its far-reaching consequences. India has not yet ceased talking about it. The chief part of it is the shifting of the capital of India from Calcutta to the ancient capital of India—Delhi. I need not go into the reasons

for the change here. It would be much the same as if the President and Congress of the United States should decide to move the capital from Washington to, for instance, Chicago, without telling anybody about it till it was all decided upon beyond recall. This may give some idea of the nature and extent of the changes this brought about.

A few general impressions of the whole. It seemed to me that it appealed more to the eye and imagination than to the heart. There was but little spontaneous enthusiasm about it anytime. When they wanted cheers, they called for them and they were given, but hardly very whole-heartedly. There was a solidity of construction about it totally different from the temporary, shabby, sprung-up-in-a-night, part-not-yet-done look that too many of our American Expositions have. As a spectacle it seemed a remnant of barbaric and medieval splendor, almost out of place at the present day. The cost was enormous, and questions might properly be asked as to whether or not it was worth it in its lasting effects. But surely no one who was present at the Delhi Coronation Durbar of 1911 will ever regret it. It will linger long in their memory.

HENRI R. FERGER

A HARVEST-HOME

A marvelous work is being done through prayer in our India Mission field.—Eds.

"They shall come rejoicing, bringing in the sheaves."

In the old days they used to observe not infrequently in country neighborhoods, a kindly neighborly custom of turning in and helping a brother whose work was pushing him, and who for some reason or other was short of help. Some times it was in seeding time, some times the time of corn husking, often times it was the summer harvest. Men with their teams would come for the day and many hands made light work. When they left in the evening the farmer found his work had received a "great boost."

The Lord Jesus, looking upon the mass of citizens of Samaria as they came out on the suggestion of the woman to see if "this be not the Christ" said, "I say unto you lift up your eyes upon the fields that they are white already unto the harvest," and again to the seventy "the harvest truly is great but the labourers are few."

Our Synod in its meeting last spring heard the report of the Committee on the Narrative and State of Religion read, and in it was insistent mention of those sections of our field which have been long sown and cultivated, having such harvests as could in no wise be gathered by the available labourers, that year after year one village after another in all our old districts had been refused admission into the church because of lack of knowledge and scarcity of teachers. They were cut to the heart and began to say, "what can we do? *We must do something.*" After conference and prayer, this was that which seemed best to the Holy Ghost and to the brethren, that there should be a grand Harvest Home, for one month in the year preferably December. Those of the newer sections whose harvesting time had not yet come were to go to the assistance of the others. The school and college Bible teachers were to be spared also to assist. The Seminary and native pastorate also were to yield up their toll.

This has been done. To Zafarwal, Gurdaspur, Gujranwala, Kangah Dogran, Sangla Hill, Sialkot and Pasrur this extra help was ordered by Synod. I will speak particularly of Pasrur. This is one of the oldest districts and has had much faithful labour bestowed on it by our best, strongest and most conscerated men, Dr. Martin, Mr. Cummings, Mr. Lytle and Dr. Brandon, leaders, all. It is the cradle of self-support not only for our mission but for the Punjab. The report on the congregational work showing "eight organized congregations—eight self-supporting." The native Christians there are of that sturdy growth that attracts their heathen neighbours. They want to become Christians, too.

Rev. W. T. Anderson of Rawal Pindi, was appointed to the Pasrur end of the harvest field. He, as might be expected, "magnified his office," took with him not only his evangelists and workers but the lady missionaries just granted to his

district by the Mission, the Misses Mary Lawrence and Anna Hamilton. He has always had a keen realization of the importance of the women's end of the work being kept up. They arrived in the camp of the Rev. and Mrs. J. G. Campbell and the Misses Kyle and E. Lawrence on Thanksgiving Day. The work was mapped out, all the men and women workers available being set down to teach the people. Teaching was simultaneously going on in ten different centres. At the end of the first eight days 115 were baptized. Camp was moved. A new set of villages were taken up. Morning, noon and night the work was kept going, "line upon line, line upon line, precept upon precept, here a little, there a little." To really instruct the untutored mind of these men and especially the women, is a strenuous task. But they wanted to learn, even to the old men and old women, which is very unusual.

By the 22nd of December when all came in from camp the record showed 475 baptized, and 200 more who were not quite ready, but who were promised a second chance before Synod time. No one wanted to be left out. Every village from far and near was sending a delegation to request the favour of instruction. Actually not a single village in the district was left in which they were not wanting baptism.

One old grandmother was lying on what must be her deathbed. She was too ill to learn, but when she saw all her sons, her grandsons and granddaughters becoming Christians she could not bear to be left behind. She plead so hard and her sons plead so hard for her that her examination was also taken, and upon her confessing voluntarily her faith in the Lord Jesus, and love for Him, the precious rite was administered to her. After the prayer was over she so joyfully and triumphantly exclaimed "I am one too now, I am one too now!" and then she added "and now please pray the Lord Jesus to come quickly and take me away." Doubtless her heart's prayer is answered. "He gathereth the lambs with His arms." She was but a lamb—"just one of the least of these." It was not the will of the Father that she should perish.

We rejoice and praise God for what is done. It is a wonderful ingathering and will have its effect on the caste people also. Indeed it was to them a ten days' wonder. *"Rejoice with me for I have found that which was lost."*

It is a blessed and joyful service! It is not finished! One of the workers said "We could go on so in this very Pasrur district for the whole year and yet not have done." "There remaineth much land to be possessed." *Come over and help us."*

We tremble, however, for the church. Are you surprised? The net was in danger, not in the time of its failure but in the time of its miraculous success. Much prayer is needed. As has been said, "Brethren let us *go forward on our knees,"* that the prosperity of the Church prove not her adversity, that the whole work stand not in the wisdom of the flesh but in the power of God. *"With all prayer, praying at all seasons in the Spirit."*

A Christian doctor in Iowa, having some cattle to sell, took them to Chicago and to a certain commision agent whose business he knew was to serve the Lord as well as to buy cattle.

Now each of these good men have a relative working in the mission field of India, one a daughter, the other one a brother, consequently, both of them are interested in the work and progress of missions. Of course the commission merchant charged the legal rate on the cattle he bought from the other man, but at the close of the day upon casting up accounts he thought he would have enough for one day without the commission from the Iowa man, so he sat down immediately and sent a letter enclosing a draft for the amount which he had received from the doctor to the doctor's brother in India, saying it was for a Christmas present.

How pleased and thankful the missionary was when he received that money!

There are several very poor families among the Christian workers of Rawal

Pindi, who we know would have little if anything in the way of Christmas cheer or comfort, and there were no funds from which to draw to help them.

This generous gift, coming just before Christmas, went into many homes and helped to brighten the Christmas season for some of these poor India brothers and sisters, who live on such small salaries that they cannot possibly afford even 25 cents to spend for pleasure for themselves or families, but must spend every cent for the bare necessities of life.

We, as well as the Indian brothers and sisters, are very grateful to the generous friend who sent us the money.

Not every one at home could afford to send a money gift like that one, but every one who is interested in missions and who loves our Lord, can be prompt about paying his or her amount which is due this work through the Boards of the Church and above all, you can, each one, whether older or younger, give of your thoughts and your prayers, that Christ's kingdom may come and His will be done in the hearts of the men and women of this great dark land of India. "Freely ye have received, freely give."
—Mrs. W. E. Nicoll, Rawal Pindi.

DEAR FRIENDS:

We are beginning our camping season at the village where we made our last camp in March. We have been eagerly looking forward to visiting these people again,for last year we enjoyed teaching them so much. We were here about a week, and although it rained in those days, it did not dampen their spirits. They used to come out during the rain to learn, for they were anxious to become Christians. Before we left, over a hundred (counting men, women and children) were baptized.

This is a very busy season with them. The women must hurry to the cotton fields as soon as their morning work is done, so they do not have so much time to sit and listen. When they meet us their first words are to express sorrow about Dr. Brandon's death. They knew he was their friend, and he not only knew their village but he knew them, and that when they were in need of help he was ready to help them. They feel that they have lost a friend. They all ask about Mrs. Brandon and the children. They feel very sorry for them, and they remember to pray for them, too, as they journeyed to the home land.

The people are pleased to welcome Mr. and Mrs. Campbell. They are glad that those who were very special friends of Dr. and Mrs. Brandon should be here to take their places.

MARY KYLE,
Pasrur, Sialkot Dist., India

LYALLPUR.

One evening Miss Beatty and I were sitting in our tent, before the hour for night services, with the Christians in the village, when three Mohammedan women slipped in at the back door. They were the mother, wife and sister of the head man of the village near here. These people belong to an honored family, the father and uncle of the husband were both called to be present at the Durbar of the King-Emperor in Delhi last December. This family has always been friendly when we camped in this vicinity, but not until the last few days did I realize how deeply interested they are in Christ. The Spirit of God has evidently been working in that Mohammedan home.

The old mother said to me, "How many Mohammedan people did you make Christians at Malikanwala (our last camp)? We heard thirty or forty Mohamedans there became Christians." I told her that our Christians at Malikanwala were not from the Mohammedans but that many Mohammedans throughout the world became followers of Christ. They asked me to read something from the Gospel about Christ and listened to all I told them of Christ, the Savior and King, not merely a Prophet as Mohammedans claim.

Another evening they sent a request for me to come and have "worship" in their home.

The husband came yesterday to talk with Dr. Martin, came ostensibly to support his position as follower of Moham-

med, yet showed that he is convinced that Jesus Christ is the Way, the Truth and the Life. He finally said, "I have a great burden in my heart. Pray God to remove it."

He came this morning to say the women of his house were looking for us. We went to their home again and they and the husband listened quietly and with real interest to many passages in which Christ claims His divinity and His power to give eternal life. They are convinced that the Gospel of Jesus Christ is the truth but they *want* to believe that Mohammed can save them, for to confess Christ would be for them a thing so hard that it seems impossible.

Pray for this family and for others in India like them who desire to become Christians yet fear the persecution of the world. They would welcome the day when a company of Mohammedans would come out simultaneously for Christ and thus give them courage to confess Him.

It's a great joy to be in camp among our village Christians after an absence on furlough and see the growth, both numerical and spiritual. Some of our native workers have not been faithful and the Roman Catholics are going among our people and have won some to that faith, yet our hearts are full of praise because of the many indications of God's presence and power among His people in the villages.

Pray that we district missionaries may daily go among the people in the fullness of the Spirit, that our Indian Christians may increase in the knowledge of God and that many may be brought to Christ this winter.

—Lillian A. McConnell.
Lyallpur, India.

EGYPT.

THE BIBLE WOMEN'S CONFERENCE

By Marion Paden.

The first Bible Women's Conference was held in Assiut, December 28, 1911 to Jaunary 1, 1912. Such a meeting had often been thought of and longed for, but it was only after much prayer and planning, and with the kindly financial help as well as the prayers of the Women's Board that it became a reality.

The Bible women came from many places from Alexandria to Luxor, some had had a fairly good education while others only knew to read the word. There were voluntary workers, women of wealth and position and there were some who supported several besides themselves out of their small salaries. The women slept and ate in the Pressly Memorial Institute. The married missionaries planned and served the meals, although there were large donations from some of the wealthy Egyptian ladies of Assiut. Some of the Bible women said these days had been spent in heaven, another one said they had been the happiest days of her life.

One of the wealthy, consecrated women, Mrs. Zahia Gindy Mallah, wrote for the Arabic Church paper, the "Huda," and mentioned three reasons for the great blessing poured out:

First — Much private prayer for it beforehand.

Second—Our gathering together with the Lord Jesus in our midst.

Third — The guidance of the Holy Spirit in the arrangement of the subjects as there was first of all repentance. She adds, "the Lord was very near and satisfied every heart."

Mr. Reed spoke first on the "Purpose of the Conference," to see our needs as God saw them and His provision for them. From the first the spirit of prayer was marked, although the earlier prayers were inclined to be long. In urging that the prayers be brief and with new desires and longings, Mr. Wasif said: "We don't like to eat old eggs of last year, we like fresh eggs." And as the work of the Holy Spirit grew deeper, the prayers became shorter and more intense, old stereotyped phrases were laid aside and earnest cries for help, forgiveness and new power took their place.

Every morning the hour from seven to eight was spent in prayer. The first morning the subject was *Prayer,* what *it is, to whom and for what we should pray.* The general meeting at ten was

conducted by Mr. Abdullah Ibrahim, a Moslem convert, and a third year student in the Theological Seminary. The subject was *Secrets of Victory Over Sin.* His first thought was that we should trust the blood of Jesus which constantly cleanses us. Yielding ourselves completely to Him, for Him to keep us assures us the victory.

In the afternoon, classes were held, in which Mrs. Hart and Mrs. Pollock trained the Bible women on "What to teach," and "How to teach." The next meeting was held by Mrs. Regina Khyatt, a wealthy woman formerly of Assiut, but now the wife of a doctor in Cairo. She has recently had a deep spiritual experience. Her subject was, "The Self-satisfied Christian," founded on Rev. 3:17-18. She said: "You have a large self-supporting Church here, you help other churches and the poor, but how many souls have you saved last year?" She also gave her own testimony, how she had been a church-member for years, yet only when she faced possible death did she find out her own condition, and out of great darkness looked to Christ and was saved. With all her home responsibilities, she spends certain times each week in definite, aggressive work for Christ.

In the evening Miss McDowell had a thrilling message on "What are we doing for our Moslem sisters." She spoke of *their need, their hunger and their readiness to listen.*

Rev. Wasif Philiblus spoke at ten on Saturday. He is a young earnest pastor who has been much used in evangelistic meetings. His subject was, "Jesus, the Great Teacher." He was great because of His great intellect. He taught with authority. He Himself was the subject men were to learn. We should sit at His feet as Mary did and learn of Him.

Mrs. Anissa Maawad, wife of the Assiut pastor, spoke on "Love to God." Perhaps several of the Magazine readers have met her. She spoke of the need beyond our service of deep, fervent love to God. Several spent the time between meetings in prayer.

Mr. Abdullah spoke on the "Fullness of the Holy Spirit." Some of the signs of this filling the life were: Peace, joy and a love for others.

Sabbath was the great day of the feast. There was Communion in the town church, and Rev. Wasif preached on "Sanctification," Some thoughts were, "Christ's death for us means justification, our death to sin means sanctification." "Christ *for* us is justification. Christ *in* us is sanctification."

At the afternoon meeting Mr. Abdullah spoke very powerfully on "Soul-winning," to about four hundred men and women, and hearts were wonderfully touched and convicted of sin. At night Mr. Reed spoke on the "Work of the Holy Spirit," and told of the great need about us and the Spirit's longing to reach these through us.

The Last service on New Year's morning was a Praise, Thanksgiving and Testimony Meeting, and as Rev. Wasif spoke to us of Christ's triumphal entry, His using the ass, so He wants to use us and all we have, the joy of the disciples and multitudes, so we are to be overflowing with joy. All hearts were touched and amidst tears and gladness surrendered themselves to Him "Whose we are and Whom we serve."

Rev. Wasif proposed an "Ebenezer," a Thank-Offering, and *sixty dollars* was given eagerly for the Fowler Orphanage. This sum was afterward increased to *ninety dollars.*

So the Conference closed with all hearts overflowing to God for His wonderful love and grace so freely showered upon us.

ANOTHER INTERESTING REPORT OF PRAYER CONFERENCE, ASSIUT, EGYPT.

Extract from personal letter writtten January 11, 1911, by Miss Helen J. Ferrier to her sister, teacher at Knoxville College, Knoxville, concerning the Prayer Conference for Bible Women held in Assiut, Egypt, the last week of December. She writes:

Our Assiut Conference followed the plan of the New Wilmington Conference very closely, making necessary allowance for difference of nationality, disposition, education, previous advantages, etc.

Your prayers, *our* prayers, and the prayers of *many* others for the Conference were answered in rich abundance.

First, let me tell you we were all living together in the Girls' Boarding School, over seventy. We ate together, we slept together, and lived together as one big family. Mrs. Pollock and I had one dormitory where there were ten Bible women. The twelve of us sang as we dressed or talked helpfully or prayed. The last I believe we did most because we needed it most. The personal work in our dormitory, or among the women was some of the most precious service I have ever tried to render the Master. Oh, it is the work that satisfies!

We began with our morning prayer hour before breakfast and came to the table singing. We gave thanks both before and after eating. From breakfast until ten we got in our personal work and then were in meeting until twelve. As I sent programs to all of you I need not go too much into detail. We took no afternoon naps but spent this time with the women or in the room which was set aside especially for prayer. Here could be found some one praying at almost any hour outside the meetings. We had three evangelists — our own missionary, Rev. Mr. Reed, Rev. Mr. Wasif, one of our native pastors, and Mr. Abdullah, a converted Moslem, now a student in our Theological Seminary. They did splendid work.

It was interesting and highly gratifying to notice how the spirit of the meetings changed as the Holy Spirit came in greater power. The oriental, as a rule, is self-satisfied and I fear rather likes to pray that he may be seen and heard of men. This was evident in the meeting I led the first morning, though I tried to teach them what true prayer is. Later in the day they were told of victory over sin, and of how though we think we are rich, in reality we are poor and blind and wretched and naked. Then they were questioned as to what we are really doing for our Moslem sisters. By the next morning the Spirit had so used this teaching they were beginning to see themselves as *God* sees them. There were prayers and personal confessions of sins and weaknesses and for the *first* time in Egypt, I saw Egyptian women weeping over their sins and pleading for pardon. They were less ready as the days went on with long prayers but prayed more to the point, and gave others opportunity as well. Then there was a steady deepening of power over hearts and the cleansing went on until Sabbath brought us a veritable mountain-top experience. That afternoon we listened to the most wonderful sermon I have heard on "Soul-winning," and again at night on the work of the Holy Spirit *through* us. These were solemn and impressive messages and I'm sure the Bible women and we missionaries came away feeling as never before the great responsibility laid upon us. The last day was full of resolutions, thanksgivings, more confessions, prayer and praise. My telling of the Conference has been *very* poor compared with the reality, but just thank God He answered your prayers for us.

"THE WORD OF GOD."

Some time ago, Hichmet Pasha, Minister of Education in the Egyptian Government, sent to our mission for specimens of our Bibles and other books.

They were sent to him and two days ago an order came for four hundred and sixty (460) Bibles; Testaments, four hundred (400); Concordances, twenty (20); Reference Bibles, twenty (20). It is certainly an unheard of thing to have so many copies of God's word introduced into the government schools of a Mohammedan country. We cannot be too thankful for it and pray that God will fulfill His promise and bless His Word to the saving of many souls through these books.

We do not just know what use is to be made of them. It may be that only Copts and nominal Christians will be allowed to use them. But the concordance and reference Bibles being asked for shows that there is inquiry and study. May the Word prove indeed a lamp unto the path and a light unto the feet of many who read and study His Holy Word.

H. M. H.

Cairo.

OUR MOSLEM SISTERS

THIS PAGE IS DEVOTED TO

Work Among Moslem Women

EDITED BY

MISS MINNEHAHA FINNEY, EGYPT

(Home on Furlough, Mayfield, Kansas.)

The need of the hour is that of harvesters—those who will have the faith for definite reaping, and will bring the faithful plodding of the ploughers and seed-bearers to its ultimate goal. And these are wanted, not in units but in bands, for as in the world of nature, a troop of reapers is needed for harvesting the results of a single sower's toil; the whole question of direct evangelization needs to be taken up with new ardour.

From all the Moslem lands comes the call for labourers to develope the openings made by medical work. A missionary who has studied the question, says: "By far the greater number of opportunities created by the work of the medical missionary, are inevitably lost, if she is left with no one to follow them up; she opens doors, but is far too busy to go through them. To every medical missionary twenty fellow-workers are needed to take advantage of the opportunities her work creates. Hers it is to attract attention and then pass on, theirs to follow up, to visit, teach, instruct, prepare for baptism, found schools, train the converts, till they in their turn are ready to join the great volunteer army of Christ's evangelists."

One of the most urgent needs in our Missionary work at the present time is to increase the number, and above all the efficiency of our schools for Moslem girls. One of the most striking signs of the times in the "New Turkey," the "New Persia," the 'New India," the "New Egypt" is the growing desire on the part of Moslem men, for the education of their wives and daughters. If we let the present opportunity slip, others will step in and undertake the work. They are already beginning to do so, and the rising generation of educated Moslem women may be lost to the Church of Christ. Are there not trained educationists who will come forward to help us in this day of opportunity?

So this need of "a great volunteer army of Christ's evangelists" is one that requires the strongest emphasis at the present time. The problem of how to meet this contingency is the one that confronts us.

The conference which met a year ago at Lucknow, India, has bidden its women members to call for recruits for Moslem mission work, and to plead the urgency of the present opportunity, the solemnity of the issue, the pitiable inadequacy of the number as yet coming forward for the work.

This is an appeal for an earnest effort in the way of bringing new forces to bear for the sole purpose of following up openings among Moslem women and children and grasping the opportunities that run to waste in medical work and among former pupils of our Mission Schools in India and Egypt.

Is it anything to you that 100,000,000 women are in the bondage of Islam?

EDITORIAL.

☛ A MESSAGE TO EVERY WOMAN IN THE UNITED PRESBYTERIAN CHURCH. READ IT. ☚

XENIA, OHIO, February 29, 1912.

DEAR FRIEND:

This is the twenty-fifth year of the publication of the Women's Missionary Magazine. During this period of time, the Magazine has been one of the great factors of the Women's General Missionary Society for promoting missionary zeal, as well as supplying our readers with general missionary intelligence from our own and other mission fields. Doubtless, our readers agree with all that we may say of the value of our own and other missionary periodicals in the study of Christian Missions. Yet it is necessary to frequently present the claims of our own periodical and the necessity of its larger circulation.

It is said that the two God-given agencies for propagating the Gospel are the living voice and the printed page. The press stands next to the ministry in giving the progress of the Kingdom of God and is indispensable in promoting mission work at home and abroad. Indeed the human voice alone, is not adequate to carry the missionary news under all circumstances to every individual.

Ignorance of the plan and work of missionary administration of the Church is one of the most formidable obstacles to the progress of the Church in awakening personal responsibility. To make missions real, the personal element must ever be kept prominent. The subject of missions must be kept before the people in a more distinct form of personal duty than is possible in an infrequent discourse or sermon on missions. So far as the Missionary Magazine succeeds in bringing the varied life and work of the mission fields to the apprehension of its readers just so far will it fill its function. Information generally precedes interest in missions, prayers and gifts follow, seldom precede, at least the substantial. Dependable support of missions is procured through intelligent interest in missions, hence, the most reliable means of awakening an interest in missions is the printed page.

Our Women's Missionary Magazine during its quarter century of publication has practiced economy in management but generosity in production. At no time has the Magazine suffered a deficit, nor stinted its pages. The purpose has always been to give the best possible magazine at a very close margin of the cost of publication.

In the belief that our Women's Missionary Magazine has a greater work to do than it has ever undertaken, and also a wider field of usefulness than it has ever entered, it is now the purpose of the Editorial Committee to plan during the remainder of the Silver Anniversary Year to secure the largest number of new subscriptions possible. This is the ideal method of increasing the revenue, also provide for the growing demands for space in our Magazine, as well as to secure the most helpful articles for aid in mission studies.

Our plan is to ask **EVERY** congregation in the United Presbyterian Church to send **5 OR MORE NEW SUBSCRIPTIONS** to the Women's General Missionary Convention at Chicago, May 14, 1912. **FIVE THOUSAND NEW SUBSCRIPTIONS TAKEN AT CHICAGO, WILL BE THE GREATEST IMPETUS TO SECURE THE REMAINDER OF 20,000 WE HOPE SOON TO OBTAIN.** Keep in mind that at the present subscription price the Magazine can not afford to add extra pages, only by increased revenue. ☛ See following pages. ☚

Very Sincerely,

EDITORIAL COMMITTEE.

EVERY WOMAN PLEASE READ!

During the month of February the circular letter on the preceding page and the following questions were mailed to over 100 women in all parts of our Church. This was done, first, to open up an interest in behalf of the *Silver Anniversary Year* of the Magazine. Increasing demands for space require a larger Magazine. The Magazine has waited many years to find a welcome in *every home* of the United Presbyterian Church. It is with great gratification that we now, for the first time in the history of the Magazine have a demand for and run off from our new press and new folder *10,000 Magazines for March number, 1912.* There should be 20,000 copies of the Magazine placed in the United Presbyterian homes every month. This is no enthusiasm, it is a cold fact. If the women of the United Presbyterian Church are in earnest concerning missions in the world, namely: "Winning the world for Christ at home as well as in our non-Christian fields," will they do it without the help of missionary literature? We are publishing a Magazine at a price within reach of every home. The July number alone is worth 15 cents a copy as it comes from the press. Even this March number with the costly and rare frontispiece, and its accompanying explanation, is worth to every reader and student of the Mohammedan problem, the price of one year's subscription.

This is true. We are not saying saying extravagant things now. It is only getting down to facts.

When we see how many men and women allow *5 cents* to slip through their fingers many times a day, and yet have no money for missionary literature, we are heavy-hearted in our effort month after month to give our Magazine at the low price of publication and *not* have a larger circulation.

Now the humiliation of begging and coaxing for new impetus through a large circulation should cease and one great effort in every congregation be made to bring to the Magazine a *boom* it has never had — one that will thrill the Church *with promise of good cheer.*

☛Women of every congregation will you endeavor during the week of April 22-27, to secure 5 or more new paid subscriptions?

These are to be sent to Chicago for the "Shower."

☛The great event of the Twenty-fifth Year of the Magazine.☚

Envelopes are soon to be forwarded to *every* congregation for this canvass.

WILL YOU HELP?

* * *

Question No. 1:. For what purpose does the Women's Missionary Magazine exist?

Question No. 2:. Shall we devote some of its pages to advertising matter in order to secure more revenue fer increasing demands for space.. Or shall we depend entirely upon securing additional subscriptions in order to make the Magazine more attractive and useful?

Answer No. 1. The Women's Missionary Magazine exists to keep us in touch with the great work being done for missions, also our great responsibility to that work.

Answer No. 2. The Magazine is full of "good things" of great value to us. **Increase the subscriptions,** and let others enjoy the great blessing of reading this Magazine.

Mrs. W. A. Smith, Grove City, Pa., R. D. No. 13.

Answer No. 1. Our Missionary Magazine is a publication fitted to the needs of our Women's Missionary Societies. Its existence is as necessary to the Missionary women of the U. P. Church as a text book is to the pupil of school or college. On it alone we depend for authorized conditions, facts and statistics which are essential to active intelligent work in all kinds of organizations.

Answer No. 2. **By no means belittle the dignity of our Missionary Magazine by adopting the prevalent mode of securing finances by secular advertisements,** no matter how reliable. To supply my Bible with extra leaves for the purpose of increasing financial support for its publication would be as inconsistent as to adopt the above suggestion. Let us depend upon our women.

Louise G. Chamberlain, Pres. W. M. So. F. U P. C., Buffalo.

Answer No. 1. To provide a means, whereby the women of the Church may obey the Master's command to "Lift your eyes and look upon the fields, for they are white to the harvest." Information is necessary before there can be interest or intelligent praying or giving.

Answer No. 2. I think that the best answer that I can give to this question is that our Magazine Committee has sent in 22 new subscriptions during the past year and that we will do our best to get 5 more to send to the May Convention in Chicago.

Mrs. W. D. Morrow, Chairman of Magazine Committee, Homewood, Pa.

Answer No. 1. To—

Interest women in missionary work and workers.
Inform as to conditions, needs and success of the work.
Instruct as to methods and plans.
Indicate new lines of work and study.
Inspire hope and enthusiasm.
Infuse missionary zeal.
Induce others to become co-workers.
Incite to consecration, activity, **Christlike living and giving.**

Answer No. 2. We prefer the latter because:

1. It makes the women of the Church responsible for its success. Being responsible they will take more interest in it and do more for it.

2. As the Magazine now is there is nothing from cover to cover but what pertains to the work. Nothing to divert interest and attention as advertisements **would** do.

Mary Porter Kyle, Monmouth, Ill.

Answer No. 1. The Women's Missionary Magazine exists to instruct U. P. Women and to give them information that will arouse interest in the cause of missions. When our women **know** about missions they will **consecrate their prayers and their means to the work of carrying out God's Plan of World Redemption.**

Answer No. 2 An earnest effort should be made to place the Magazine in every United Presbyterian home, but if one page of the Magazine could be devoted to advertising matter the Magazine could be made larger and the subscription price remain within the reach of all, because of the revenue from advertising.

Mrs. Chas C. Bradbury, Brookings, S. D.

Answer No. 1: To give the women of the United Presbyterian Church good reading and to help them become familiar with the missionaries and the missionary work under the care of the Women's Board.

Answer No. 2: We do not want our beautiful Magazine spoiled with advertising matter. We **must** depend upon additional subscriptions.

☛**Good Women, get busy!**

Mrs. Robert J. Hutton, Detroit, Mich.

Answer No. 1. Its special purpose is the dissemination of missionary news. More than that, it brings to our own fireside, both in word, picture and photograph, the distant and home fields where the message is being carried. Peoples, their conditions, the buildings on the fields are pictured so clearly that we are kept in close touch with the Church's activities, not only of our own denomination, but of all Christian Missions.

Answer No. 2: To me, it would detract from the dignity of the Magazine to insert advertisements and the additional subscribers have so far enabled the Magazine to become the "best of its kind."

Mrs. C. W. Crowe, Philadelphia, Penn.

Answer No. 1. 1. To keep United Presbyterian women in touch with the mission work of the Church.

2. To be the medium of the Women's Board for reaching the women of the Church.

3. To scatter missionary information and to arouse missionary enthusiasm.

Answer No. 2. If judiciously selected advertisements will add to the Magazine's value. Advertisements have an educational value. I would admit carefully selected advertisements, giving preference to missionary literature, Christian books and schools, and matters bearing on Christian life and work.

Mrs. W. R. Gray, 509 West 4th Ave., Corsicana, Texas.

Answer No. 1. The object in publishing the Women's Missionary Magazine is to furnish knowledge of, and awaken an interest in missionary work, that we may become better workers and contributors.

Answer No. 2. I would much prefer having the Magazine without the advertisements. I think it would be better to secure additional subscribers.

Mrs. W. H. French, 533 Carlton Way, Hollywood, California.

Answer No. 1. 1. As an educator, being the only source many women have of coming in touch with the "United studies."

2. Brings before our sisters our woman's work in all its interesting and progressive phases.

3. Presents the wants, shortcomings and advancements in a forceful and modest manner. The Concordia W. M. S. greatly appreciates your labors of love and faithful service.

Answer No. 2. I loathe the thought of the fair pages of our Magazine being used as an advertising medium. Their absence is a unique feature. Advance subscription price, for increased revenue, if necessary.

Mrs. Belle Patterson, R. R. 2, Concordia, Kansas.

Answer No. 1. To keep the women of the Church well informed as to her missionary operations; to instruct them as to their duty to the cause of missions, and to stimulate to zeal and faithfulness.

Answer No. 2. We are decidedly of the opinion that it would be much better to depend on securing additional subscriptions. We have no doubt, but if a faithful effort is made to increase the subscription list of our excellent Magazine, that it can be done.

Mrs. Caroline McClarren, Iberia, Ohio.

Answer No. 1. Our Women's Missionary Magazine exists that every United Presbyterian woman may have an intelligent comprehension of the mission work of her own Church first and then of the whole world. It exists to inspire every woman to do her share and it supplies her with facts and information which equip her for efficient service.

Answer No. 2. If in the judgment of the Editorial Committee, it seems **wise** to add a few pages of advertising matter as a means of revenue, we would not question its wisdom. But shall not **we** who know the value of this Magazine, strive to put it in **every home** and thus increase both revenue and missionary intelligence?

Mrs. J. W. Harsha, 528 Warrington Ave., Pittsburgh, Pa.

Answer No. 1. For one purpose. That is to give the women, young and old, of the United Presbyterian Church intelligent information regarding the noble work accomplished by our missionaries both in the home and foreign fields, and the great need there is for more workers, as well as money to send them.

Answer No. 2. I think additional subscriptions the better way.

Miss Sarah J. Armstrong, 100 Hancock Ave., Jersey City.

(TO BE CONTINUED NEXT NUMBER.)

If the readers of this March Magazine are not ready to feel and think and pray more sincerely than at any time in the past, will God always forbear!

These are serious days for the United Presbyterian men and women, young men and young women. Our mission fields are calling for help, as never before. Our foreign mission fields are largely Mohammedan lands. We should rejoice in that the most stubborn non-religion in the world has fallen to our Church. God knows our Church is able to do all that He wills it should do, *if it will.* We believe it will.

CHICAGO, 1912.

GREETING FROM CHICAGO PRESBYTERIAL.

To the delegates and guests who are planning to attend the 1912 Convention which will meet in the First Church Chicago, May 14-17, the Chicago Presbyterial sends its greeting. The hope of many years to have the Women's General Missionary Society within our bounds is at last to be realized, and being so centrally located to all parts of our land, we believe the Convention will be largely attended. The Women of Chicago Presbyterial look forward to the Convention as a means of bringing about a deep spiritual uplift that will come to us by coming in contact with our co-workers in the Master's cause.

We feel sure that the coming Convention will be important in the history of our denomination and will have a large part in bringing about the fulfillment of our denomination's motto for 1912-13: "A Million Dollars for Missions, and 25,000 souls for Christ."

Prayer is being offered in our societies for the blessing of God upon the Convention and with His seal upon it we know it can not fail in the purpose for which it is held. We assure you that a hearty welcome will greet those who will meet with us in the TWENTY-NINTH Annual Convention.

MRS JAMES EWING WALKER,
Pres. Chicago Presbyterial.

POINTERS FOR THE CONVENTION.

This is a notable year in our women's work, and the Silver Anniversary Seals are telling the story as they wing their way into our homes, impressing the message upon our hearts that twenty-five years of service have been realized in our Magazine. Let us set our seal of approval upon this work which the Master has so signally blessed and fill the measure of consecrated love with "*gifts for the King.*" Another unique feature of the program is promised in the "*Relay*

Conference;" here is the chance for timid souls who "just ache" to ask questions, but who haven't the courage in open meeting. *Miss Milligan* and *Mission Study* have become almost synonymous terms and she will help us solve some problems along that line in her own inimitable way. Unusual interest will center in the message Mrs. Campbell and Mrs. Hill will bring us concerning *"A People Far Off,"* and our foreign missionaries will bring these people very close in their presentations of *"Scenes from Real Life in Costume."* These are only foregleams, a sort of advance bulletin of good things to come.

☞ Remember all roads lead to Chicago, next May.–Mrs. Jeannette C. Alter.

* * *

When we give ourselves to the study of Christian Missions we cannot help feeling the power of its responsibility. In this number the fourth study—Mohammedanism has been given about twenty-three pages. In order to accommodate all that seemed necessary for our March Magazine the Editorial Committee have added *four extra pages.* If our readers will but give their mind and heart to this impressive number there will be no limit to the possibilities, and plans for increased circulation of our Magazine, deeper interest in the study of missions, more fervent prayers for missionaries, and unstinted self-denial for the support of our great and important mission fields.

* * *

A BEAUTIFUL AND LASTING TRIBUTE. IMPERISHABLE.

Worthy of Imitation.

In compliance with the request of Mrs. Rachel Robinson, who was a beloved member of the Second New Castle Women's Missionary Society, that the money her friends and relatives would spend on flowers for her be given to missions, the Presbyterial Treasurer is in receipt of Forty-five dollars ($45) to be divided between Foreign and Home Misisons. An unusual request but one worthy of commendation.

A CHALLENGE.

Something of what it means to give our minds and hearts to the study of this great subject, is in the following personal letter as Mrs. White mails her manuscript on the Mohammedan study. We considered it so impressive that we publish it without Mrs. White's knowledge.—Eds.

She writes:

"I have just read over my article on Mohammedanism. In the quiet of the midnight hour I feel strangely stirred over the great burden upon our Church. I have not put into words what my impassioned heart feels. If I could just be free to write under one of these spells I might be able to make the cold type burn with a living message. The many interruptions that come in my busy life hinder me in what I want to write often times. I hope that I have put in enough to make OUR WOMEN think and pray and act."

NOTICE!

All Senior and Junior life membership fees as well as special gifts designated as Silver Anniversary Thank-Offerings will go toward erecting the greatly needed Girls' Boarding School at Tanta, Egypt, unless otherwise ordered by the donors.

All individual families, classes or societies that contemplate giving life membership fees for either adults or children are urged to do it as speedily as possible in order not only that the building may be begun promptly but that a large number of the members may be reported at the May Convention in Chicago.

Don't fail to report to the General Thank-Offering Secretary.—M. C. P.

STUDY FOR THE MONTH.

APRIL — MOHAMMEDANISM.

Text book—"Light of the World."

Suggestive Bible reading — Romans 10.

Roll Call—Scripture texts giving the Christian conception of God.

1. The Moslem doctrine of God.
2. Life of Mohammed.
3. Debate: Resolved that Mohammedanism degrades womanhood more than Hinduism.
4. The crucial location on the battle-field with Islam.

Our Silver Anniversary Year

¶ A suitable and important campaign for increasing the circulation of **The Women's Missionary Magazine.**

IMPORTANT NOTE!

The Magazine Committee asks the following favor: Will the Magazine agent in your Society, if no agent, then President, if no Society, then will one or more persons reading this announcement see that the name and proper address of some woman (in your Society or Congregation) be promptly sent to the Women's Missionary Magazine, Xenia, Ohio, not later than March 20th, in order that envelopes and full instructions for this notable campaign may be received by your Congregation before April 1st.

☛Our work is to make a good Magazine, yours is to help place it in every home.

Yours,
EDITORIAL COMMITTEE.

Xenia, Ohio, February 29, 1912.

THE DATE:

April 22-27, 1912.

THE OBJECT:

To secure **Five or More New Subscriptions** from every congregation in the United Presbyterian Church.

LITERATURE DEPARTMENT

IN CHARGE OF MISS SUSAN E. McNALL, LITERATURE SECRETARY
904 PUBLICATION BUILDING, PITTSBURGH, PA.

Prayer Cycle for the Moslem World

SABBATH — Pray for the Moslem world with its population of over 200,000,000, that its bonds may be burst and its wounds healed and its desires satisfied by Jesus Christ, that it may not fail of this through our indifference or cowardice.

MONDAY — Pray for the awakening influences that are stirring the Moslem world, that they may lead to true liberty and enlightenment; that the Church may so express Christ's sympathy with all that is worthy in these aspirations that He may receive the honor for them, and men may turn to Him for further teaching.

TUESDAY — Pray for the missionaries and native workers who come into contact with Moslems, that they may have special wisdom in overcoming their limitations and in making the most of every opportunity to present Christ by life and word; that they may learn to love and to win love, even when dealing with bitter opposition; that their message may be brought home to men's consciences by the power of God.

WEDNESDAY — Pray for those who prepare and distribute Christian literature among Moslems, that they may be given great persuasiveness; for all Christian teachers of Moslem pupils, that they may win trust and affection for themselves and for their Master; for medical missionaries to Moslems, that they may minister in the manifest spirit of Christ.

THURSDAY — Pray for the converts from Islam, that they may come into the fullness of liberty in Christ; that their lives may commend Him to others; that they may find comfort and strength in all their trials; for all those who hear the Gospel, that they may listen with openness of mind.

FRIDAY — Pray for the 100,000,000 of our Moslem sisters, that they may receive the blessings of body, mind and spirit which Christ has brought to His people; for the handful of those who minister to them in Christ's name, that they may be greatly multiplied and endued with power; for Moslem children, that they may come to know the purity, love and nurture of Christian homes.

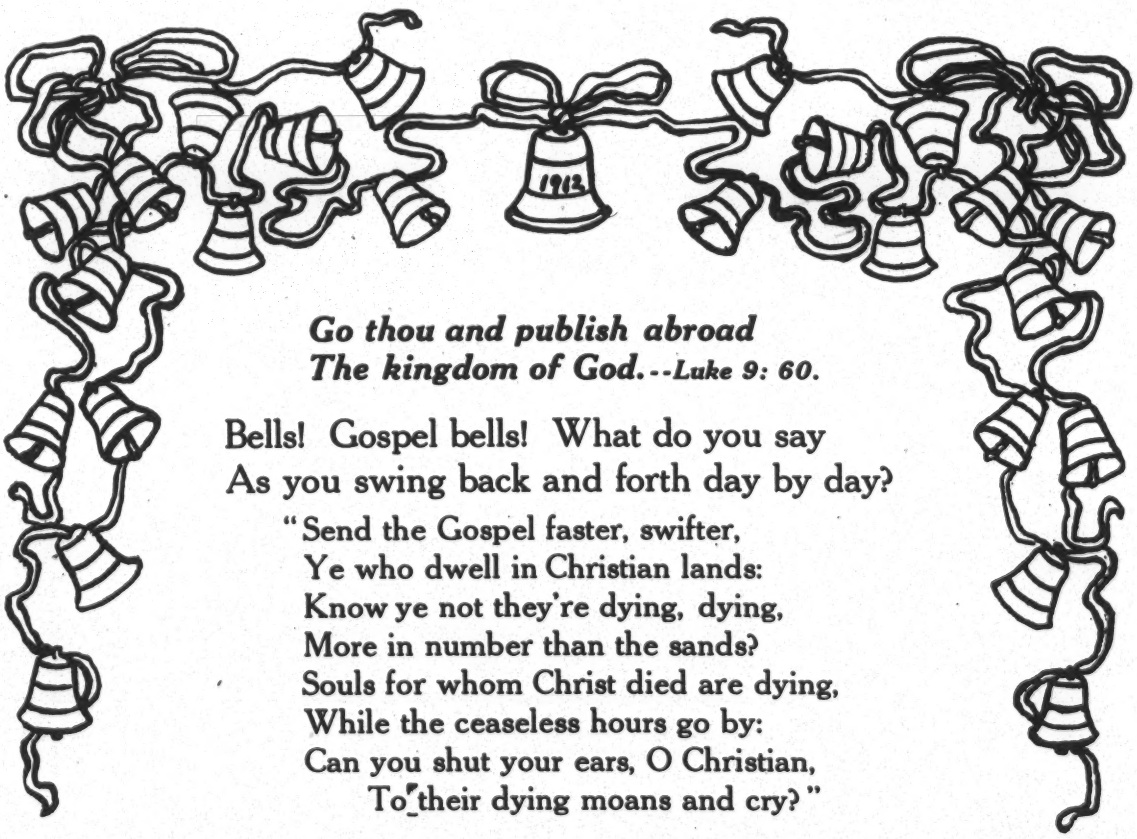
SATURDAY — Pray for the Church of God as it faces the Moslem world, that it may supply generously the volunteers and money needed for the work; for those who have been studying the subject, that they may take the lead in meeting their responsibility and in arousing others.

☞ **N. B. This Prayer Cycle is offered so that there may be UNITY IN OUR INTERCESSION.**

It can be secured from the Literature Department, Room 904 Publication Building, Ninth Street, Pittsburgh, Pa., and will be given free.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER
15 Marshall Ave., North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Go thou and publish abroad
The kingdom of God.--Luke 9: 60.

Bells! Gospel bells! What do you say
As you swing back and forth day by day?
"Send the Gospel faster, swifter,
Ye who dwell in Christian lands:
Know ye not they're dying, dying,
More in number than the sands?
Souls for whom Christ died are dying,
While the ceaseless hours go by:
Can you shut your ears, O Christian,
To their dying moans and cry?"

LOOK!

LOOK ON—The fields in America, Egypt, India and Sudan, and see them "white already to harvest."

LOOK INTO—The fields and note the great need of the largely increased number of workers therein.

LOOK UP—To the Lord of the harvest and pray fervently and continually that He will send forth laborers into His harvest.

LOOK OVER—Your own family and see if there is not one member willing to enter the mission fields at home or abroad.

LOOK OUT—And improve every opportunity to interest others in helping you to send forth workers.

LOOK DOWN—The list of your personal friends and find how many are financially able and willing to give liberal thank-offerings **this year**, through you, toward the support of **substitutes** in the mission fields.

LOOK AT—The blessings and mercies God daily bestows upon you and your's and prove your gratitude with daily thank-offerings.

LOOK ABOUT—And see how many who enjoy Gospel privileges, will give a certain sum per day or week to pass the Gospel on to those who have it not, and supply them with thank-offering boxes.

LOOK UNDER—The seeming indifference of your friends to missions and see if there is not even one spark of love for Christ's cause

that, with God's help, you can fan into a flame of enthusiasm.

LOOK BACK—And note wherein you have failed to do your whole duty to missions in the past, and pray for grace to enable you to overcome similar failures in the future.

LOOK FORWARD—And resolve to hereafter heed the Lord's commands:—"Bring ye all the tithes unto the storehouse," and "Come near, and bring thank-offerings into the house of the Lord."

LOOK FOR—The rich blessings God has promised to those who give to Him.

M. C. P.

A LIFE MEMBERSHIP CAMPAIGN.

WHAT IS IT?

The Silver Anniversary Thank-Offering Year, 1912, is a good time to inaugurate a Life Membership Campaign. The record of the Senior life membership fees (of $25.00 each) paid into the treasury of the Women's General Missionary Society shows that Miss Mary Bruce and Mrs. Mary R. Morrow head the list in 1886. From 1886 to 1908 one hundred and one names were added to the roll.

For the twenty-fifth Anniversary of the Women's General Missionary Society in 1908, through special efforts for the Thank-Offering, 208 names were enrolled.

January 1, 1912 the Senior life membership numbered three hundred and seventy-nine.

During this Silver Anniversary Thank-Offering Year—1912, can we not make the year memorable by having an average of at least one new life member from every congregation in the United Presbyterian Church? "Plan," "Pray" and "Push," *NOW*, and December, 1912 will show the aim accomplished.

The desire is to give a list of new life members in the Women's Missionary Magazine from month to month.

The list has already been opened. See the February Magazine for names of individuals and congregations, and for Life Membership Question-Box Opened.

Line Upon Line.

Pay all life membership fees—Senior $25.00 each, Junior $10.00 each—through the treasurers of congregational societies to the Presbyterial treasurers, and send names and addresses *as promptly as possible* to the home address of the Editor of this Thank-Offering Department. The list each month must be in the hands of the publishers three weeks before the Magazine is ready for distribution.

JUNIOR SUPERINTENDENTS AND PARENTS TAKE NOTICE.

For every Junior life membership fee of ten dollars given as a Silver Anniversary Thank-Offering for 1912, the new life member will receive from the Women's Board a blue and silver portfolio containing twelve pictures of scenes in India, Egypt and the Sudan.

In order for any child to receive this beautiful gift three rules must be observed:

1. The ten dollar fee must be over and above the Thank-Offerings given through the 1912 boxes.
2. The money when sent, must be *designated* for the 1912 Thank-Offering, or the Board Treasurer will have to credit it in the regular life membership fund, *and no portfolio of pictures can be given.*
3. As soon as the ten dollar fee is paid to the Society Treasurer, the name of the life member and the address must be sent to the Thank-Offering Secretary, Mrs. Mary Clokey Porter, 15 Marshall Ave., North Side, Pittsburgh, Pa., (but not the money) that she may forward the portfolio of pictures and give credit in the Juniors' and Women's Missionary Magazines.

The Women's Board expects to have the portfolio of pictures ready to send out by April 1st.

Five hundred new Junior life members for the Silver Anniversary Thank-Offering Year of 1912 is the rally cry.

LIST OF LIFE MEMBERS FOR THE SILVER ANNIVERSARY THANK-OFFERING OF 1912

Rev. J. S. T. Milligan, D. D.
Mrs. J. S. T. Milligan, Pittsburgh, Pa.

Dr. and Mrs. Milligan have been made life members by their daughter, Miss Anna A. Milligan, who is the President

of the Annual Convention of the Women's General Missionary Society to meet in Chicago, May, 1912.

Dr. Milligan is in his eighty-sixth year, and served faithfully in pastoral work until two years ago. He now conducts a weekly service on Wednesday afternoons in the Home for the Aged at Wilkinsburg, and teaches an adult class in Olivet Mission Sabbath School, Pittsburgh, on Sabbath afternoons.

Mrs. Milligan, for nearly fifty-nine years, has been her husband's "helpmate," and until the past few years was very active in all lines of church work.

We welcome Dr. and Mrs. Milligan as life members, and trust that the knowledge, that they are now enrolled in the missionary organization in which their honored daughter is an active participant, may bring sunshine into their lives at "eventide."

STORY THANK-OFFERING BLANKS TELL.

Chapter II.

Rules for Honor Roll: Women's and Young Women's Societies win a place by doubling the offering of the previous year. Juniors, by averaging one dollar per member.

PRESBYTERIALS	No. Societies	No. Report Offerings	No. Increased Offerings	Honor Roll	Honor Roll Junior Societies	Honorable Mention
Argyle	24	18	8	W.M.S., Putnam, N.Y.		Juniors, E.Greenwich, N.Y.
Beaver Valley	43	34	20			Y.L.M.S., 1st New Castle, Pa.
Big Spring	15	14	7			
Butler	36	25	13			W.M.S., Tuscarora, Pa.
Cedar Rapids	19	17	11			W.M.S., Goldfield, Iowa Jrs., Cedar Rapids, Iowa
College Springs	33	31	22		Juniors, Clarinda, Iowa Juniors, Mt. Ayr, Iowa Juniors, Tarkio, Mo. Juniors, Centre Ridge Ia.	W.M.S., St.Joseph, Mo. W.M.S., Clarinda, Iowa
Conemaugh	25	19	11	W.M.S., Blairsville, Pa. Y.W.M.S,,Blairsville,Pa. W.M.S., Homer City Pa.		W.M.S., 2d Indiana, Pa. Bethel Juniors, Pa.
Delaware	23	15	7			West Kortright, N.Y. 3 Societies
Des Moines	35	30	18	W.M.S., Grinnell, Iowa W.M.S., Monroe, Iowa	Juniors, Summerset, Ia.	W.M.S., Albia, Iowa
Frankfort	22	17	7			Oakland Juniors Juniors, Woodlawn, Pa.
Central Illinois	11	9	5			W.M.S., Washburn, Ill.
Indiana	24	17	9	W.M.S., 1st Indianapolis Indiana Y.W.M.S., Caledonia, Ind		Y.W.M.S., 1st Indianapolis, Ind. Witherspoon, W.M.S., Indianapolis, Ind. W.M.S., Caledonia, Ind.
North'n Indiana	10	10	5			Jrs., Mt.Pleasant, Ind.
Los Angeles	26	23	16	W.M.S., San Diego, Cal. Y.W.M.S., Santa Anna, California		Intermediate, Santa Anna, Cal. Juniors, Santa Anna, Cal. Juniors, Beaumont, Cal.
Mercer	27	12	6			W.M.S., W. Middlesex, Pa. W.M.S., S. Sharon, Pa.
Monmouth	28	25	13			Juniors, Henderson, Ill.
Oklahoma	10	9	4			
Puget Sound	14	12	7			W.M.S., N.Yakima, Wash.
Westmoreland	49	31	15	W.M.S., BuenaVista,Pa.		Juniors, 1st East McKeesport, Pa. King's Daughters, Irwin, Pa. W.M.S., Unity Sta., Pa.
Xenia	27	18	10	Y.W.M.S., Cedarville, O.	Juniors, Cedarville, Ohio Juniors, 1st Xenia, Ohio Juniors, 2nd Xenia, Ohio Juniors, Jamestown,Ohio	W.M.S., 1st Columbus, O. W.M.S., Tabernacle, Springfield, Ohio

(To be continued.)

YOUNG WOMEN'S DEPARTMENT

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Ky.

Miss Christianita Totten, Henderson, North Carolina.

CALENDAR

March 9th to April 6th—The World in Cincinnati .

May—Chicago Convention.

August — New Wilmington Conference.

THE OLD ANVIL STILL STANDS

Last eve I paused beside a blacksmith's door,
And heard the anvil ring a vesper chime;
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," the blacksmith said with twinkling eye;
"The anvil wears the hammers out, you know."

And so I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows is heard,
The anvil is unharmed—the hammers gone.

—Selected

Oriental women have always lived more or less in the background, but Mohammed shut them within four walls and turned the key.—Miss Thoburn.

TOPIC FOR APRIL.

Mohammedanism.

SING—

SCRIPTURE READING—Psalm 45, a contrast with Mohammedanism.

PRAYER—That the missionaries may plant the anvil upon which the Mohammedan hammers may be worn out.

SKETCH—Life of Mohammed.

REVIEW—The Koran.

PAPER—Mohammedanism in theory and practice.

ROLL CALL — My reason for not wanting to be a Mohammedan.

REVIEW—Assiut College, a strategic point in the winning of Africa.—*Zwemer.*

See Missionary Review of the World, April, 1911.

PRAYER—For world-wide missions.

WIN ONE.

The Jordan is not a little river to be loved; it is a barrier to be passed over. From its beginning in the marshes of Huleh to its end in the Dead Sea, (excepting only the lovely interval of the Lake of Galilee,) this river offers nothing to man but danger and difficulty, perplexity and trouble. Fierce and sullen and intractible, it flows through a long depression at the bottom of which it has dug for itself a still deeper crooked ditch, along the Eastern border of Galilee and Samaria and Judea, as if it wished to cut them off completely. There are no pleasant places along its course, no breezy forelands where a man might build a house with a fair outlook over flowing water, no rich and tranquil coves where cattle would love to graze or stand knee-deep in the quiet stream. There is

no sense of leisure, of refreshment, of kind companionship and friendly music about the Jordan. It is in a hurry and a secret rage. Yet, there is something powerful, self-reliant, inevitable about it. In thousands of years it has changed less than any river in the world. It is a flowing everlasting symbol of division, of separation; a river of solemn meetings and partings like that of Elijah and Elisha, of Jesus and John the Baptist, a type of the narrow stream of death. It seems to say to man, "Cross me if you will, if you can; then go your way."

Thus writes Henry Van Dyke of the river near which, centuries ago, three men, a teacher and two of his followers, were standing and talking, doubtless about the wonderful events that had recently taken place in that region. While they talked, a fourth approached, the Matchless One, who went about doing good, who came not to be ministered to but to minister, and as he passed, the teacher watching Him, with loving eyes, revealed His mission by exclaiming: "Behold the Lamb of God."

The disciples amazed and wondering, followed the Stranger, communed with Him and were convinced that the testimony was true, they had found the Messiah, that One of whom Moses and the prophets did write.

Immediately their great desire was to pass the good news to others and Andrew brings Simon. Later Philip becomes a disciple and at once goes to tell Nathanael and succeeds in winning him to Jesus.

Thus began the personal work, in the early church and ever since it has been an effectual means of bringing the world to Christ.

Our own Church is conducting a vigorous campaign at present for the extension of Christ's Kingdom and the young women certainly have a share in this effort.

There are hundreds of young women who are not Christians and are not interested in missions, who if not reached by the members of our societies, may never be led to Christ and to an interest in His Kingdom.

Therefore, every member is urged to try to *win one* soul this year. If this is done our numbers will be doubled and that will mean that, besides bringing a blessing to the new members, the local societies will be revived, we will double our Thank-Offering, will be able to support eight special workers instead of four and can accomplish more in all departments of Christian work. Is it not worth the effort? Let us try and with God's help we will succeed.

"HE THAT WINNETH SOULS IS WISE."

A NEW PLAN.

A certain savings bank has a new plan for saving money for Christmas shopping that can be used to advantage by us for raising our dollar for special work. Let us try it, by dropping a penny into a box the first week, two pennies for the second week and increasing a penny each week for fourteen weeks, when we will have our dollar and not miss it.

GOOD NEWS FROM DETROIT

The Luxor Young Women's Society of the First U. P. Church, Detroit, Mich. takes its name from the Luxor School in Egypt, in which School we are educating and clothing a little girl—Scandera.

Our Society has fifteen active and fourteen honorary members, the active members paying Ten Cents per month which amount goes to the Young Women's Special Work. The honorary members pay $1.00 per year, this money going to help the work among India's women.

Our meetings are held semi-monthly in the homes of the different members, one meeting being devotional in character, at which time we use the program outlined in the Women's Missionary Magazine, the other being a work meeting. We are also planning to take up a course of Mission Study at these meetings.

At our work meetings we make aprons, towels, and sew carpet rags for rugs, having a regular business established along these lines. We also hold an an-

nual Christmas sale and a Summer festival, tithing the proceeds of the two for special missionary purposes.

The Thank-Offering is given special attention, being kept continually before the members during the entire year. Five years ago we held our first Thank-Offering service, at which time our offering amounted to a little more than Five Dollars, this year we had Eighty-one Dollars, and we purpose to raise One Hundred or more for this year.

During the five years of life of our Society, we feel we have accomplished something to advance the Kingdom of Christ on the earth. Aside from what has been done to help India and Egypt by our efforts, we feel that our own lives have been enriched and unaccountably blest.

The interest among our members is greater today than when we first organized. This has been made possible by our keeping busy and always having some work in view.

The earnest desire of the members in this Society is that we may be led into a continually enlarging usefulness for Him, "whom we seek to serve."

LILLY J. PARK.

NOTE—A splendid record for Detroit First United Presbyterian Young Women. Surely there are other societies that can imitate them. What a power the young women are when they give themselves to the work.—Eds.

MONTHLY REPORT OF
WOMEN'S BOARD OF MISSIONS.

January 16, 1912.—The regular meeting of the Board was held at ten o'clock in the Board room. Miss Brown presided and conducted the devotional exercises. Mrs. Porter, Mrs. A. K. Wilson and Miss Brown led in prayer.

The Treasurer reported the receipt of a check from Rev. Robert and Mrs. Maxwell of Gujranwala, India, for the purpose of making their four boys—William Pollock, George Small, Robert Wallace and David Cree—Junior Life Members. Mrs. Hill also reported that Miss Elizabeth McCartney of Moon Township, Allegheny Co., Pa., bequeathed to the W. G. M. S. for Thank-Offering, the annual income of two shares of stock in the W. M. Laird Co.

Miss Ida Little of Washington, Pa., who was elected to fill one of the vacancies on the Board, was present at this meeting.

In the Parsonage Department a loan of $2,000 (two thousand dollars) was granted to the Prosser, Wash. Congregation.

The First Church, Kansas City, has made its final payment on loan, and release papers were ordered signed and returned.

Freedmen—Mrs. Yourd reported that the Women's and Young Women's Societies of the Chartiers Congregation, Canonsburg, will furnish a room in the new Henderson Hospital in memory of Mrs. Mary A. Robinson, a colored member of their church, who bequeathed $50 to each society.

At Knoxville, a necessary forward movement in "community work" will be taken, by employing Miss Sarah Robinson as a visiting nurse, for half time.

The sales in the Literature Department have been most encouraging, those of December amounting to $70 more than the sales of the same month last year.

Miss Olive Laing of Ingram, Pa., was elected to the position of foreign mission-

ary and was assigned to India. Mrs. Campbell received interesting letters from Mrs. Minnie Parks Anderson, Miss Rose M. Cullough and Miss Mary Lawrence. Delaware Presbyterial has assumed the support of Miss Violet Scott, who commenced work in India last fall.

Mrs. H. C. Campbell, Mrs. J. B. Hill and Mrs. Mary C. Porter are the delegates to attend the Interdenominational Conference in Philadelphia, February 28th and 29th.

February 6, 1912.—The regular meeting was held in the usual place at ten o'clock. Mrs. Yourd presided in Miss Brown's absence, and conducted the devotional exercises. Mrs. George Moore, of the Magazine, who was present with us at the morning session, and Mrs. Porter, led in prayer.

Treasurer reported receipts for January $5,073.84, disbursements $19,642.70.

Two Jubilee endowments reported received—one from Mrs, Milligan of $1,000 to endow a bed in Tanta Hospital, in memory of her husband, Rev. Alexander McLeod Milligan, and one from the Misses McGowan of $600 to endow a bed in Sialkote Hospital in memory of their mother, Mrs. Ella Easton McGowan.

The Xenia Presbyterial, as a Jubilee Offering, will contribute $600 to endow a bed in the White Memorial Hospital, Pasrur, India.

Three new societies were reported in the Young Women's Department—Midway, Pa., with 9 charter members; Mt. Washington Church, with 20 charter members, Miss Helen Jamison, President; "The Alda B. Atchison Circle," in the Grinnell, Iowa Church, with 24 charter members.

At Miss Brown's request Mrs. Stevenson, who opened the meeting at the afternoon session, presided during this meeting.

The Statistical Secretary reported having sent out all the blanks for her work.

In the Freedmen's Department, Mr. J. A. Cotten reported 140 boarders in the hall at school in Henderson. Mr. Dumas, the new farmer at Prairie, commenced his work January 23rd.

In the Home Department reports were received from Good Hope, Croatian, Fosterville, San Antonio, Texas, Los Angeles, Tama, Warm Springs, Spokane, Wash., Kansas City, Kansas. Miss Lippert, who has been missionary at Spokane, closed her work there January 19th.

A city missionary was granted to the congregation at Oklahoma City.

Dr. Weidler of the Frenchburg school, reports 156 pupils enrolled.

Foreign—Miss Nancy A. Hadley of Zafarwal, India, sails from India on the steamship "Trafford Hall," March 13. Dr. Anna B. Watson of Tanta will sail from Alexandria, Egypt, on the steamship "Adriatic," January 29, due in New York February 14.

The following is a list of new Life Members received since September, 1912: Mrs. J. M. McKelvey, Washington, Iowa; Mrs. W. E. Purvis, Grove City, Pa.; Mrs. J. W. Giffin, Wellsville Ohio; Mrs. W. D. Irons, McDonald, Pa.; Mrs. John F. Fraser, Tingley, Iowa; Mrs. W. J. McElhenney, Stronghurst, Ill.; Miss Josephine White, Rawal Pindi, India; Mrs. S. A. Copeland, Pittsburgh, Pa.; Mrs. H. W. Heisler, Philadelphia, Pa.; Mrs. J. R. Logue, Buffalo, N.Y.; Mrs. W. B. Gillespie, Fresno, Cal.; Mrs. A. H. Baldinger, Fowler, Cal.; Mrs. David Caldwell, Washington, Pa.; Miss Katherine K. George, Pittsburgh, Pa.; Mrs. Lina Boyd Eachel, Beaver, Pa.; Mrs. Edith Hice Wiegering, Youngstown, Ohio; Miss Elizabeth Stotts, Chicago, Ill.

The names of the "Jubilee Life Members" will be published in a separate list in the near future.

(Mrs.) Ada Kerr Wilson.
Secretary.

The note in the February number of the Magazine referring to the Kansas City Congregation should read: The Kansas City Congregation was granted the services of Mrs. Emmert as missionary for an additional three months.

Explanation of Scenes from Tanta Hospital, Tanta, Egypt.

"How We May Win Them," is a grouped picture that we hope will emphasize the opportunity and blessing of Medical Missions in non-Christian lands.

Picture No. 1. One of the Hospital Wards.

Picture No. 2. A group of little children who are patients in the Hospital.

Picture No. 3. See their happy faces. Who knows that they are not already won for Christ?

Picture No. 4. "A Privileged Group." Mrs. H. C. Campbell, Mrs. J. B. Hill and Dr. Anna B. Watson, physician in charge, on the steps of Tanta Hospital, Tanta, Egypt.

Picture No. 5. A picture of one that is awaiting the coming of *some one* to tell him of Christ.

READ THIS

All subscriptions taken between April 22 and 27, or until May 14, MUST BE SENT to Chicago, care Rev. James Walker, 3530 Congress St., Chicago, Ill. This request must be observed if we are to carry out our plans.

READ THIS

Picture No. 6. Little children just entered the Hospital for medical care. Precious ones; how many more might enter if we would open the doors wider?

Picture No. 7. An Egyptian farmer with his grand-children. He is a Moslem Sheikh, a neighbor and friend of the Hospital. His home is in the background.

Picture No. 8. This is a picture of one who lives in the Hareem. Oh, women of the United Presbyterian Church, there is no poetry in a life hidden behind the veil. Did you ever stop to think how came the difference between the woman of the non-Christian lands and yourself in Christian America?

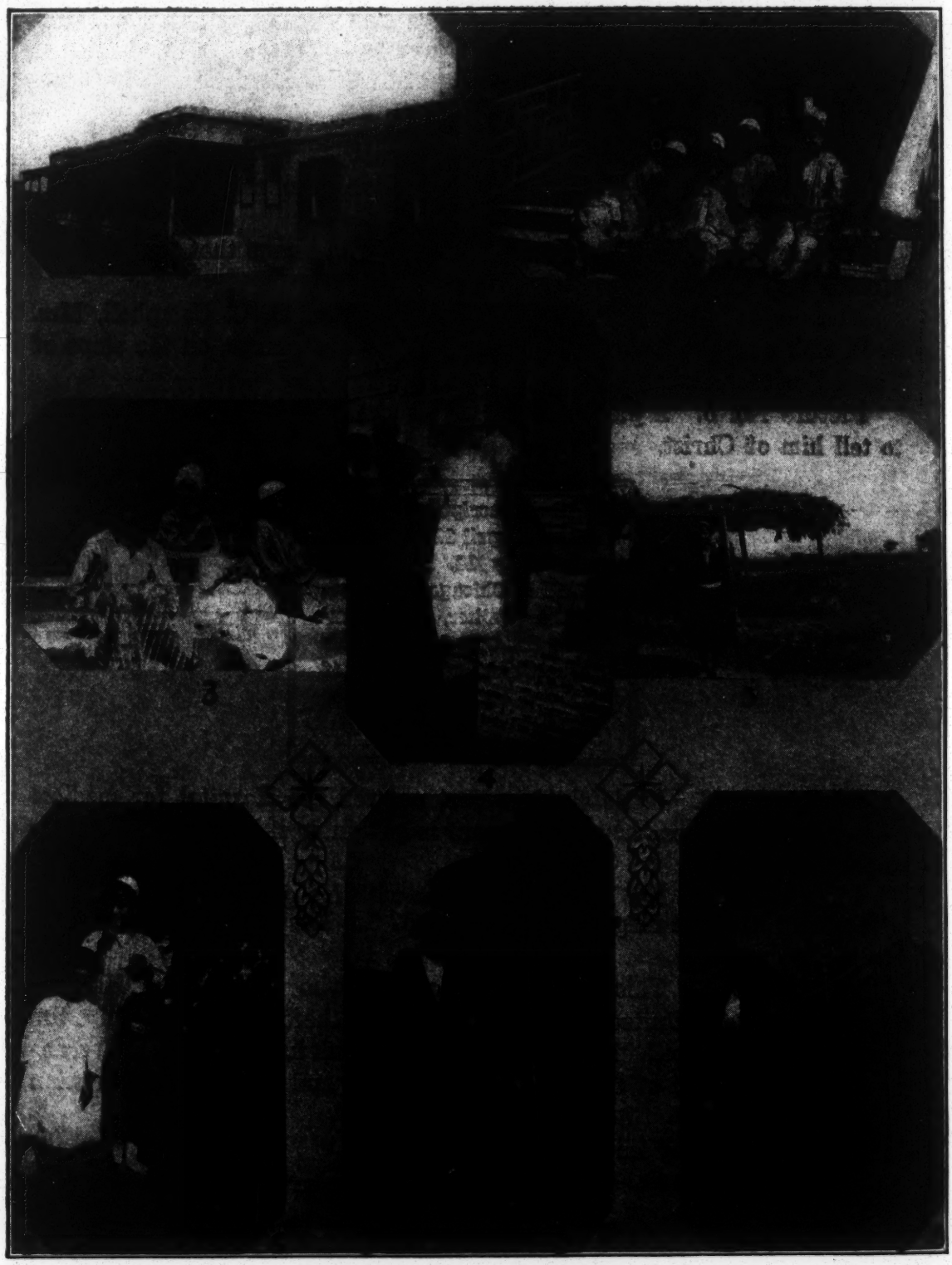
Does it make any impression on you?

If so, how much?

Women of the United Presbyterian Church, Greetings from the Women's Missionary Magazine.

A SUITABLE CELEBRATION

Five or more new subscriptions from every congregation for the 25th Anniversary Year.



"HOW CAN WE WIN THEM?"

This Grouped Picture is From Scenes In and Around Tanta Hospital, Tanta, Egypt.

We are indebted to Dr. Anna Watson for these and other photos used in this number

(See Other Side for Explanation.)